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The LUTHERAN

Praise to the Lord, the Almighty, the King of creation

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CENTS

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I Learned How to Sleep

AFTER I HAD BEEN SLEEPLESS half the night I decided to get up and read instead of lying in bed tossing around. But my mind kept wandering away from the book and asking, "Why can't I sleep?"

As I considered my nervous excitement, I thought of a picture I had seen when a child. It was a picture of Jesus stilling the troubled waters, and captioned "Peace, be still." Why could not I tell myself, "Peace, be still," and drop off to sleep as a result?

I decided to go back to bed and I told myself sternly that now I would be at peace. But I wasn't, and still I could not sleep. I saw again the picture remembered from my childhood—"Peace, be still."

How easily Jesus commanded the raging waters. Surely the turmoil within me was not greater than that. If Jesus could calm the waters, he could help me too. I prayed earnestly and soon I fell asleep.

But it didn't last long. Soon I was as wide awake as ever. Then the thought came to me that I was thinking too much about myself. Other people have trouble too, and maybe if I concerned myself more with the troubles of others, and less with my ov everything would be all right. So I pray as humbly as I could, "Dear God, plea help me to help others, and be a go neighbor and kind friend." And then I rea went to sleep for the rest of the night.

It was noon the next day that my fi chance came to put into effect my new pr gram of trying to be helpful. I noticed t old man next door sitting glumly on h steps. I went over and asked, "Is somethi wrong?" He seemed to feel better just b cause someone had taken an interest in h trouble. "It's the dog," he said. "She seem to have a splinter in her paw and I can see good enough to get it out." It took m only a few minutes to find the splinter an remove it. And the old man as well as h dog was happy again.

That was just one little incident. The happen every day. And I have found a ne joy in life. When I find myself becomin sleepless again I know that I am driftin back into getting too much interested in my self. And so I must redouble my prayer to be delivered from me.

—JANE HARRISON

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The LUTHERAN — News Magazine of the United Lutheran Church in America

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Next Week: WE SAW BATAKLAND - - - - By Paul C. White

THE CHURCH IN THE NEWS

Cut off gifts to Russian zone

Trainloads of clothing and food had been sent to people in East Germany by Christians in America and elsewhere. In the Russian zone they were distributed to the needy by *Hilfswerk,* the Protestant organization, and *Caritas,* Roman Catholic organization.

This month it seemed that church groups would not be allowed to distribute any more supplies among Russian-zone Germans. If things are shipped, the Communist welfare agency must be permitted to give them out, said Dr. Karl Steinhoff of the East Zone government.

Bishop Otto Dibelius and other East Zone churchmen asked the Communists to change their minds about the ban on relief distribution. No results were achieved. Several shipments from West Germany had been confiscated in the Soviet Zone, and others were blocked at the border.

Soviet Zone officials say conditions have improved so much in eastern Germany that relief supplies are no longer needed. Churchmen say that widows, orphans, the aged and others are in great need. Under East Zone rationing, groups not favored by the Communist-controlled government—such as pastors and their families—do not have equal rights with others in buying supplies. Shipments from America and western Germany have helped keep such people nourished and clothed.

Americans will collect

In five years Lutherans of America had shipped to Germany 21,125 tons of clothing, food, medical supplies, worth $13.5 million. An uncounted number of needy people had been saved from suffering or death by these gifts. Shipments had al gone to 19 other countries.

Even if relief shipments are kept o of the German East Zone, there will b many lands where they are needed an welcomed. A "spring clothing drive" being conducted by Lutheran World R lief April 8-15.

The list of things requested include almost any discarded garments that migh be gathered out of closets during sprin housecleaning: coats, sweaters, trousers suits, dresses, shirts, hats, baby clothin . . . blankets, sheets . . . shoes, rubber . . . towels, washcloths, and a dozen othe items.

Besides Lutheran World Relief ware houses in Easton, Pa., and Los Angeles temporary receiving depots will be ope at Nappanee (Indiana), Minneapolis, an Seattle until May 31.

Crime busters

Church groups in many American com munities had been cheered by the wa the U.S. Senate Crime Investigating Com mittee turned its spotlight of publicity o law-breaking.

In Detroit the Council of Churches an the social action director of the Roma Catholic Archdiocese asked that the Kefauver committee return to investigate sale of narcotics among young people an the unsolved crimes in the area.

St. Louis church groups praised the inquiry into crime conditions. "As clergymen we know what gambling is doing to our people," said the president of the Metropolitan Church Federation. "It is running like red-hot lava through the veins of our people."

A Louisiana Methodist clergyman, the Rev. Dana Dawson, had told the Kefauver

SICK CHILD IN GERMANY
Lutheran World Relief sent the medicine she gets

mmittee that New Orleans gamblers ered him an $80,000 Sunday-school ilding if he would call off a campaign was leading against their places of siness. A Louisiana Baptist clergyman, Rev. T. V. Owens, said his life had en threatened by gamblers.

Twenty clergymen in Allentown, Pa., d they were going "to put pressure" the county district attorney and city lice chief to enforce laws against gam-g. Ministers of Humphreys county, ssissippi, called a mass meeting "to ac-aint the public more fully with the neral negligence of our law enforce-nt officers." Elizabeth City, N. C., stors launched a campaign to "elimi-te now and always the menace of legal-d gambling."

mbling for the church

A dozen state legislatures had been ed last month with proposals to legalize gambling—such as bingo, punchboards—to benefit churches and charitable organizations. In Massachusetts a bill sponsored by the Veterans of Foreign Wars was defeated 139 to 80.

In Montreal the Roman Catholic archbishop, Paul-Emile Leger, banned bingo, lotteries, and door prizes in all churches under his jurisdiction. Instead of weekly bingo games in church basements, the parishes have been turning to amateur dramatics and concerts.

In Miami, Florida, a Roman Catholic housewife provided law-enforcement officers with a test case by setting up an ironing table in front of the Dade county tax license office. She solicited 25-cent donations to the Catholic Daughters of America, and for each donation gave a ticket for an auto raffle in the Knights of Columbus hall. She was arrested, given a 30-day suspended sentence.

Ministers' salaries

A U.S. clergyman who has a wife and two children needs $3,437 to meet basic living expenses, it was estimated this month at Drew Seminary, Madison, N. J. Cost of living for the parsonage family had gone up $445 since 1947.

United Lutheran pastors were averaging a little more than this minimum, said Dr. Thomas L. Cline, executive secretary of the ULC Board of Pensions. He had salary figures from 2,379 pastors (those enrolled in the contributory pension plan). They were receiving an average of $3,158.17, said Dr. Cline. Eighty-seven per cent have free parsonages. Including allowance for parsonages, the salary average was $3,565.58.

There had been an increase of $253.46 in the salary average in two years. Ten years ago the salary average was $2,100.

Presbyterians in Canada were going to be able to do something about bringing below-average salaries nearer to the standard of basic living needs. A layman had promised a million dollars to be used over a 20-year period. Ministers receiving $2,000 will get an additional $100, plus $50 for each dependent child (maximum grant of $250 per parsonage).

World Action appeal speeds up

Scores of United Lutheran congregations made Easter offerings for Lutheran World Action. By the end of April several hundred churches will have reached 100 per cent of their quota for the year. Some have already given 300 per cent.

Official date for the World Action offering is May 6. Church leaders hope that by the end of May the 1951 goal may be reached in full. Plight of refugees, needs of destitute congregations in war-shattered countries, and a renewed program of ministry to U.S. service personnel are among urgent reasons for full subscription of the 1951 $3,300,000 fund.

Campaign for earlier giving for Wo Action in 1951 had brought results. (ferings through Feb. 28 (received at UI headquarters by March 20) had be $81,636 this year—23 per cent more th in 1950. The 1950 appeal had fallen 2 per cent short of the goal in the Unit Lutheran Church.

Thirty-eight congregations reported THE LUTHERAN by late March that th had reached their World Action quot There had been 40 reported earli Added to the list were:

St. Stephen's Church of Morrowda Alberta (148 per cent) . . . St. Paul's Erbsville and St. Peter's of Heidelber Ontario . . . First Church, Los Angele second largest ULC West Coast congr gation . . . St. Michael's Church in Oa land, one of the youngest in Californ . . . St. James' Church, Portland, Orego

First Church, Austin, Texas, ha reached 100 per cent. St. John's Churc in Westboro, Mo., and Trinity Church i Stamford, Nebr., were over 100 per cen

Trinity Church of Concord, Mt. He mon of Concord, and St. Matthew' Wilmington, Holy Communion Churc of Banner Elk were among North Car lina churches reaching their quotas. Trin ity Church in Roanoke and St. Paul's i Stephen's City were Virginia congrega tions on the list.

Emmanuel Church, Zion Church, an St. John's, of the Bittinger, Marylan parish had met their World Action quota and also the Braddock congregation o the Burkittsville parish in Maryland.

Grace Church, West Carrollton, Augs burg Church in Toledo, First Church Upper Sandusky, the Greenford Lutheran Church, First Church, Findlay, Walnu Hills Church, Cincinnati, and Augsbur Church of Orrville, Ohio, achieved 10 per cent.

CELEBRATION AT ST. PAUL ROCK
This is Mars Hill where Paul preached in Athens

Twelve Pennsylvania congregations re-rting last week were St. Mark's in York, Matthew's in Mt. Carmel, St. Mat-ew's near Pine Grove, the Cedar Grove urch near Breezewood, St. Peter's urch in Bethlehem; Christ Church Millvale), Pittsburgh; Seventh Street urch, Lebanon; St. Mark's, Consho-cken; St. Matthew's, Kellers; Peace urch, Weisel; Trinity Church, McKean; d Trinity Church, Latrobe.

rope celebrates Paul's arrival

An intense, determined Christian mis-nary named Paul had arrived in Europe 900 years ago. That was the beginning a great story.

This year Europeans will celebrate ul's arrival on their continent. The ob-rvance of the 1,900th anniversary will nter in Greece, from June 15 to 30. ergymen and laymen will sail the shore-e of Greece, visiting the seaports Paul ited. They will start from Piraeus, the seaport of Athens, and will reach Thessalonica, Philippi, Corinth. There will be a final service on Mars Hill on June 29.

In the Netherlands the Lutheran professor, Dr. W. J. Kooiman, was among Protestant speakers at an assembly in Utrecht on April 4. A program broadcast throughout the Netherlands was entitled, "Arrival of the Gospel in Europe."

"Lutheran" circulation over 100,000

For a little while after THE LUTHERAN came into existence in 1919 (through merger of three papers) its circulation had been 40,000. But during the next 20 years the subscription list dwindled slowly (to 17,784 in 1939).

By 1946 the list had climbed back to 40,000. Last week it reached 100,013.

Reason for the big gain was that in 30 of the United Lutheran Church's 33 synods vigorous committees have promoted a new circulation plan. Goal of the campaign is to get the church's of-

ficial magazine into the homes of each family enrolled in a ULC congregation. Some congregations pay for the magazine from the church treasury and collect from the members by special envelope.

This month THE LUTHERAN was one-third of the way toward reaching the homes of all active ULC church families. Of 100,000 names on the subscription list, 80,000 had been secured through the synodical subscription plan. Four synods had larger numbers of subscribers than the estimated number of active families in their congregations.

Synod	Subscriptions	Per cent
Florida	858	129.6
Rocky Mountain	957	117.7
Pacific	1,390	116.1
Mississippi	100	105.2
Ohio	14,897	91.7
West Virginia	920	90.9
Georgia-Alabama	808	73.1
*Midwest	1,504	51.1
Northwest	6,545	50.1
South Carolina	2,531	48.9
North Carolina	3,463	48.4
*Virginia	1,932	46.9
Indiana	1,794	42.3
Kentucky-Tennessee	508	41.9
California	1,366	40.6
New Jersey	2,571	35.8
Texas	447	35.2
Michigan	645	34.0
Ministerium of Penna.	13,564	32.2
Kansas	437	26.0
Maryland	2,655	25.7
*Canada	1,263	24.3
*Iowa	763	23.1
Central Pennsylvania	7,532	22.4
Nebraska	773	21.0
Illinois	2,098	20.0
Pittsburgh	3,027	17.6
New York	3,991	17.5
Western Canada	346	17.4
*Wartburg	202	6.3
	79,887	33.6

* Program not completed

More red ink

Ordinary black ink needed for printing 100,000 copies of THE LUTHERAN had cost $91 in 1947. Last week it cost $12[illegible]. Total production costs had increased 28 per cent in four years. Cost of providing the paper per subscriber per year had gone up to $3.11.

But THE LUTHERAN's price had stayed at $2.50. According to the synodical plan, subscriptions can be enrolled at $1.75 during a three-month period by congregations that place at least 10 families on the circulation list.

Such a bargain offer could not be expected another year, unless a substantial subsidy could be secured somewhere. The United Lutheran Publication House had provided $64,519 to meet THE LUTHERAN deficit in 1949-50. Increased circulation along with rising production costs would produce a $100,000 deficit in 1950-51.

Publishers protest

Cheap mailing rates on U.S. magazines and newspapers had helped publishers to keep subscription prices low. Church papers and other non-profit periodicals —which secure only a small part of their income from sale of advertising space— were given a special rate of 1½ cents per pound in the postal law now in effect.

To help meet the annual U.S. Post Office deficit ($500 million this year) a proposal had been made to Congress last month to raise the rate on church papers 100 per cent. That would cost THE LUTHERAN, for example, more than $10,000 a year. The rate increase would also affect most Sunday school lesson material.

Spokesmen for 38 Protestant publishing houses appealed to a congressional committee last month to leave their second-class mailing rate unchanged. Church publications, they said, "are wholly es-

PUBLISHERS TESTIFY

r. Luther Wesley Smith (American Baptist Publication Society), Dr. Roy L. Smith (Methodist Publishing House), Dr. H. Torrey Walker (United Lutheran Publication House) told Congressmen how postal rate increase would affect church periodicals

ntial to the Christian education enter-ise of the Protestant churches." Roman atholic and Jewish publishers made a milar appeal. They said numerous pe-odicals would be forced to discontinue ublication if their postal rate is raised. Congressmen queried on the postal rate uestion by *Religious News Service* said ey favored special treatment for church apers. Some thought such treatment ight be contrary to the U.S. Constitu-on's ban on giving government aid to urches.

nd so forth

Six-minute services are scheduled at oon every Monday in St. Michael's Lu-eran Church, Allentown, Pa. One-tenth the noon lunch period is a good invest-ent "to make blue Monday a little ighter," said Pastor C. E. Neudoerffer. Sale of palm stalks or buds for distri-ution in churches on Palm Sunday has doubled in 10 years, reported Niessen and Co., Philadelphia wholesale florists. Formerly only Roman Catholic and Episcopal churches distributed palms. Now the practice has spread among many denominations. The Niessen company distributed five carloads of palms from the Florida Everglades.

Roman Catholics didn't intend to wait until the U.S. Congress reaches a decision on supplying 2 million tons of wheat to India. The National Catholic Welfare Council was allotting 500 tons of wheat and 75 tons of powdered milk immediately.

There were more than 7 million Southern Baptists at the end of 1950. Statistician Porter Routh said the total is 7,079,889, a gain of 4.7 per cent in a year. There were 376,085 baptisms. Contributions for all causes came to $197,242,014—an average of $27.86 per member.

Washington

CONFESSION OF SIN

BIG-TIME GAMBLERS and their policemen accomplices had spent some of the Lenten season telling the Senate Crime Investigation Committee about their misdeeds. They had not confessed willingly or on their knees. But some people in public life were undoubtedly resolving to live honestly hereafter if they can get out of this mess safely.

The Kefauver Committee had followed the crime trail into dozens of dark corners across the American continent. Investigations had proved what everybody suspected, that vice chieftains and their underlings usually pay protection money to politicians. What was slightly new this time was the proof that gang leaders can sometimes determine which politicians shall be elected to office.

Report of the Kefauver Committee to the Senate, due March 31, would be the basis for new U.S. legislation to curb crime. Results of the investigation were already fanning out into many local inquiries, such as in Philadelphia where a grand jury had been assigned to dredge up evidence of the connection between crime and government.

SPOTLIGHT on the crime inquiry had distracted attention from the shady story of how men in public life had sold business concerns their influence in getting Reconstruction Finance Corporation loans. The Fulbright Committee had brought to light startling cases of insensitive consciences among men in federal government.

Hard-shell Republicans blamed it all on the New Deal. Democrats thought it was a backwash of lowered moral standards of the war period.

One investigation underway last month in Washington had received little publicity in comparison with the crime investigation and the RFC inquiry. A Senate Elections subcommittee had pieced together the story of how Senator Joseph McCarthy of Wisconsin, with much help from The Chicago *Tribune*, had come to Maryland last fall to defeat Senator Millard Tydings in his race for re-election.

A man unknown in political life, John M. Butler, had defeated Mr. Tydings by a powerful propaganda campaign engineered by a Chicago expert, Jon M. Jonkel. Lowest point of the campaign was the publication of a fake photograph showing Senator Tydings in intimate conversation with Earl Browder, former Communist leader.

The photograph had been made in the office of The Washington *Times Herald*, a newspaper owned by The Chicago *Tribune*. Pictures of Browder talking and of Tydings listening were pasted together in such a manner as to appear that Tydings was listening to Browder. The photo was published in a widely distributed campaign tabloid paper.

IT WAS HARD to determine this month just how much American citizens had been shocked by disclosures of wickedness in high places. Many Americans were cynical. Others figured that a certain amount of dishonesty in government is part of the price to be paid for the benefits of democracy.

The basic fact, most Christians believed, is that moral standards in government can't be expected to be higher than standards of the average citizen. Millions of Americans eager to put two dollars on the fifth race at Santa Anita or Saratoga were the folks who made Frank Costello and his accomplices possible.

G. E. R.

World News Notes

Americans relax

As huge snowstorms blanketed large areas of America in the early days of winter, excited alarm over Communist victories in Korea had swept through every village and city. President Harry Truman announced that a state of national emergency existed. Not much protest was heard as the U.S. government made plans for a huge defense mobilization.

Three months later the snow had melted. The United Nations retreat in Korea had been checked and reversed. Russians, now frightened by the vast counterattack which the Western world seemed to be planning, said they wanted to talk things over at a conference table.

Many Americans began to think that maybe the dangers were not so great as they had seemed in mid-winter. The painful and expensive mobilization program might be whittled down a good bit. It might not be necessary to draft a 4 million man army.

Congressmen were coming out of the storm-cellar in a spring offensive aimed at sharply limiting the proposed defense program. They were expressing the changed mood of the Americans, who weren't in favor of unpleasant and costly efforts that didn't seem necessary at the moment.

War can be avoided

Russians and the Western world can be kept evenly balanced in fighting strength, and the outbreak of a major war prevented, said Dr. Vannevar Bush in mid-March. The famous scientist is now president of the Carnegie Institute in Washington.

"If we use common sense in making the most of our opportunity, we can attain the great desire of all free peoples—to avoid war and preserve freedom," he said.

The way Dr. Bush figures the situation is that if Russia "should start her armies rolling across the plains of Germany, we would knock her out." The A-bomb and an armada of airplanes would do that. Bombing planes "would blast out of existence the structure on which the Russian armies depend . . . The Russians know these things . . . That is why Russia has not moved."

This advantage of the Western allies is temporary, said Dr. Bush, and will last only until Russia is fully armed with A-bombs, radar networks, and defenses against high-flying bombers. "The time may well come when our strategic bombing power will no longer be a deterrent strong enough to hold the Russian armies behind the line."

By that time the Western allies can be strongly enough armed with implements of ground warfare to repel a Russian attack. Dr. Bush favored an 18-year-old draft law for the United States and rapid conversion of American industry to production of vast quantities of newly designed instruments of war. These would deter the Russians from attack even when they have gained equality in atomic weapons, he thought.

Stormy weather

There had been more high wind in the United States in 1950 than in any other year. Insurance companies were still working overtime to settle claims resulting from the big blow of Nov. 24-26 in 11 northeastern states. (Damage was more than $100 million.) Insurance

claims produced by the storm were the most expensive since the San Francisco fire in 1906.

Phoenix, Arizona, had suffered a record-breaking tornadic wind on Sept. 18. The Pacific coast got a hard blow, and Florida had two tropical hurricanes.

Europeans get together

In quieter days the agreement reached by six European nations in late March would have been a top-headline story everywhere. Alarms of war (and in the U.S. the crime investigation featuring testimony of Frank Costello and William O'Dwyer) had pushed the news from Paris into second place.

Delegates of six nations had signed a treaty based on the Schuman plan for merging the coal and steel industries of western Europe. Parliaments of the six countries seem likely to approve the treaty. If they do, the plan will be put in effect during a five-year transition period, and will continue in operation for 50 years.

France, Italy, West Germany, Belgium, the Netherlands, and Luxembourg—according to the Schuman plan—will put coal, coke, and steel production under a merged management. Each country would have equal access to raw materials, markets, and would share in improved methods of production. Standards of living in the six countries would seem certain to increase, and a major cause of war in western Europe may be eliminated.

Soil erosion in Africa

In East Africa, 400,000 hard-pressed people were trying to keep the desert from their doorsteps. Widespread erosion of the soil east of Nairobi, in British Kenya, threatened the Wakamba tribe with starvation.

In the past, African tribes could move out when the topsoil washed away in heavy rains. But now it is difficult to find unused fertile land. Forced to stay on their native reserves, the tribes had to learn European farming methods in order to survive.

So far they are having trouble catching on to modern methods of agriculture. The Kenya government assigned "reconditioning officers" to such areas to teach the natives terracing, tree-planting, and building of dams to save topsoil.

One difficulty was to persuade tribal chiefs to kill or sell their cattle—regarded as a sign of prestige—so grass could be replanted in bare areas. Because large-scale soil erosion is common in Africa, authorities were afraid many other tribes may soon be in the same plight.

Communists set free in India

In India, government leaders had their hands full trying to suppress scattered incidents of Communist violence. In Assam large-scale crime prevailed. Many Communist ringleaders had already been interned. But there was always the danger of Communist infiltration from the neighboring Burma.

In West Bengal things seemed quiet—but only on the surface. Calcutta University was the hot-bed of young Communist sympathizers: sons and daughters of well-to-do families whose dissatisfactions increased with the lack of jobs and rising costs of living.

So far the government's struggle was all uphill. The low standard of living and meager rations had made it hard for government supporters to be heard above glowing Communist promises.

Moreover, recent high court decisions had labeled imprisonment for political beliefs unconstitutional. Result was: in many states bans on Communist parties were being lifted. Many notorious Communists had to be let out of jail.

lobilization Comes to College

GOULD WICKEY

Effects of the rearmament of the United States are felt on every college campus. Here are facts about a critical situation

THE BOYS ARE BEING CALLED to military rvice. Strong efforts have been made place our country on a military basis ot for a few years only but as a per- anent policy. Blueprints for complete obilization of the United States, I have een told, were ready in 1950. The situa- on compels Christian educators to think rough their programs and procedures. It is tragic that a free world is about become a militarized world. Even though World War II was fought to disarm Germany and Japan, steps are now being taken to arm them. In spite of the fact that a military system has never brought safety or security to Europe, which has tried it for 150 years, nevertheless our leaders believe militarization of our country is necessary.

It is tragic that the nations which won World War II have lost the peace. Peace terms have not been approved even though the fighting of World War II ended more than five years ago. And now the victors of that war are imitating the

r. Wickey is executive secretary of the United utheran Church Board of Education.

BAND PLAYS ON COLLEGE CAMPUS
A military mood

conquered. That is what is meant by the statement attributed to Hitler: "The more they fight us, the more they become like us."

IT IS TRAGIC that the ideas of a free world have not penetrated to the uttermost parts of the world and become effective among the peoples of the nations. Have the Christian democracies, if such there be, failed to convince other countries of the distinctive values of their way of life?

Have the churches been effective in presenting the Christian way of life? Have the colleges been effective in training leaders who in turn are effective in selling Christian ideas?

It is admitted that in the total situation there is universality of responsibility, even though there be only partial mobilization. Woodrow Wilson in 1917 called attention to a significant fact when he said, "It is not an army we train for war; it is a nation." If the United States has a responsibility to the world, then all citizens must share in that responsibility. There can be no special interests.

There is need for both short-term and long-term planning. The immediate need seems to be the development of armed forces of sufficient strength to protect our own nation and to assist other nations in protecting themselves.

THE LONG-TERM PLANNING includes the needs for all the professions which serve the national welfare and the general civic interests. The existing Selective Service Law refers to those "in training and preparation for activities essential to the national health, safety and interest."

Military leaders admit that the enrollments in the medical schools must be maintained for the sake of both the armed forces and the civilian population. Likewise, they admit that religion is a morale-building agency and hence students for the ministry should be deferred. Selected young men will be deferred in order that they may pursue scientific, theological and other studies in the interest of the national welfare.

It naturally follows that there must be the wisest use of the schools. Education is a must in the defense program. There dare be no lapse in the forward movement of education at all levels. If the civilian needs as well as the military needs are to be met, there must be a steady flow of youth through the public schools and into the colleges and professional schools.

This means that all military training programs should interrupt as little as possible the educational programs of our youth. Debate is now proceeding in Congress and throughout the country as to what age period the military training should take place. After Congress makes a decision and legislation is enacted accordingly, many will not be able to agree.

MEN MUST BE TREATED as individuals and not as a mass. It is interesting that this basic principle was incorporated in the resolutions adopted by both the Association of American Colleges at the meeting in Atlantic City and the American Council on Education at the meeting in Washington during January. In fact, both groups declared, "If we lose sight of this, totalitarianism has won the battle at the start." The fact that educators were present who approve almost everything the military officials wish makes the statement the more significant.

The ultimate goal of mobilization must be peace, not war. Even military leaders do not want war, but they recognize the necessity of being prepared for an attack. A growing number of educators as well as other leaders admit that we must resist the idea that a world war is inev-

The fear complex which had been up by last December was so overming that perhaps most of the colpresidents at Atlantic City thought was inevitable and the goal of bilization was war.

A YEAR AGO THERE was every reason believe that the great increase in enlment experienced by our colleges in 49 would continue at a steady percentdown through the years. The Korean ack and the consequent enlistments used a decline in September 1950.

During December of 1950 and Janry of 1951 there was almost a panic ong the students in colleges and unirsities. Thousands left the schools without cause. Some who were not called and uld not get into the type of military rvice they desired returned to college.

Early in February the Office of Dense announced that students who were lled could finish the academic year. his stopped the flow from the colleges. here is now some effort being made to ostpone the calling of all college stuents until they have completed their colge course. President James Conant of arvard University expressed the view aat this could be done "without damage the democratic principles of our educaonal system." If this were done, then by ne time the present freshman classes raduated, there would be a return to ollege of the boys now in service. This ould prevent a tragic drop in the enrollents at our colleges.

IF THE MILITARY TRAINING of college tudents is not postponed until their gradation, then those colleges without military training programs will experience ext September as much as a 50 per cent drop in the enrollment of men students. Since there is no global war, and since war s not inevitable, it would seem the part of wisdom to postpone military training of students now enrolled in colleges.

The drop in enrollments has caused a great drop in college income which was not anticipated a year ago. In January the colleges of the United Lutheran Church expected that the deficits of this fiscal year would amount to about $300,000. Two non-Lutheran colleges have announced that they would close in June. Other colleges will be compelled to do the same, unless the military training of college students is postponed until their graduation.

ANOTHER ASPECT of the crisis in the colleges is the uncertainty of programs for the college term beginning in September. Already steps have been taken to reduce faculties, and to drop, to co-ordinate, and to alternate courses. But no college president or faculty knows how far such limitation of courses and faculty should go.

The drop in income from students and the failure of endowments to produce large income have raised the question of more adequate aid to colleges. In fact, if the government is justified in paying farmers for the pigs they do not feed, the corn and the potatoes they do not raise, then the government is equally justified in paying colleges for the students they do not teach. Already college boards of directors are sending requests to the Board of Education for special grants to keep them out of the red. Some synods will agree to increase their annual grant.

It is believed this radically decreased income will last for about three years, after which there should be a steady increase in enrollment for many years. The Board of Education has agreed to send to the colleges an expert in college accounting and finance. This will help the colleges to develop an accounting system in

harmony with the best in the country, and perhaps assist in some economies.

So far as Christian higher education is concerned, the Christian citizen has a responsibility which can be definitely stated.

1. Urge all students to stay in college as long as possible. Let them live normal lives.

2. Resist the idea that another world war is inevitable. Do not tolerate gloom peddlers, defeatists.

3. Urge all efforts for peace through mediation and negotiation. Let youth study human nature and relations to the end that human problems may be solved.

4. Encourage all efforts for the mobilization of the spiritual, economic and political resources of our country for peace, just as heroically as we mobilize for war. It is the duty of citizens (and students should be so taught) to sacrifice for peace to the same degree that they would sacrifice for war.

5. Assist in using the world's resources for worldwide development. President Franklin Clark Fry's request of President Truman that wheat be sent to India is an excellent example of what all may do in some manner. When Jesus said, "If your enemy hunger, feed him," he expressed both a Christian responsibility and a Christian opportunity to change men's hearts. Many see in the United Nations an instrument whereby world resources may be utilized "to overcome hunger, disease, poverty and illiteracy among the underprivileged areas of the earth."

The Christian college is a power-house for the production of a Christian leadership for the mobilization of the world's resources for peace.

I Favor Universal Military Service

By LEVERING TYSON

Nobody wants America to become a garrison state, but some long-range plan of defense is needed to avert world-wide loss of freedom

The proposal to call up all our physically fit young men for military service has aroused nationwide controversy. This is one of the most important questions to come before the American public in many decades.

Grandfathers or fathers of many of us Americans came to this continent to escape conscription in some European country. The whole idea of a military draft in peacetime is naturally unpleasant. The likelihood that a military caste might in time control the destinies of our young people is completely foreign to everything the country has stood for.

To Christians, even the thought of recourse to military might as a means for settlement of international disputes is contrary to our belief in peaceful methods of arbitration. To educators the idea of generation upon generation of our young people interrupting their careers to train themselves in warfare instead of the arts of peace is tragic.

Dr. Tyson is president of Muhlenberg College at Allentown, Pennsylvania.

BACK IN BARRACKS
Young men become soldiers instead of students

THE FIRST NORMAL REACTION to this roposal is definitely against any such olution to our present problem. I myself lt that some other way must be found. ut I must confess that I do not feel that ay now.

The very foundations of this country e in danger. Conflicting ideologies are rrayed against each other in a prelim- ary skirmishing period which could end World War III.

I do not think adoption of a system of niversal Military Service is sure to pre- ent this conflict. I do think, however, at it is the first necessary step in a series f measures that eventually will *perhaps* nable us to escape that war.

As a professing Christian I subscribe o the belief that peaceful methods should e used in relations with our neighbors, whether in the next block, in an adjoining ountry, or on another continent. But as a professing Christian, I am convinced also that our Lord enjoined upon us the necessity for combating evil. Certainly there has been let loose in the world, in the ideology of Stalinist communism, a pagan doctrine that is diabolic in its implications. If we allow that ideology to persist unchallenged it will engulf all continents. Peaceful pursuits, the freedoms we cherish, serene existence among friendly neighbors, will disappear.

OUR ENEMY is the group in the Kremlin who are clever as Antichrist always is. They are at work in a shrewd, calculating way. They will not make the mistake Japan did by perpetrating a Russian Pearl Harbor which will unite the energies and purpose of the United States. It is already clear that they have embarked upon a policy of slowly bleeding us white, economically and in morale, sowing seeds of

discord among us that will keep us disunited and quarreling.

The *immediate* threat *is* definitely a military one. We know that now. Last June, North Korea's invasion of its neighbor to the south was the announcement of a new pattern of Soviet aggression. No longer was communism to be spread only by subversive action and internal revolution such as succeeded in Czechoslovakia. The intervention of Communist China in Korea and the attempted justification of this action by the Soviet Union in the United Nations are plain evidence. It is all part of the delaying and strength-sapping tactics while the Soviets develop their own atomic weapons.

IT IS FREELY conceded by military men that, if Russia should invade western Europe now, its forces could sweep almost unmolested to the Atlantic Ocean. Europe would be conquered, but the United States air force could destroy Russia's industrial centers from the air. That is the only deterrent to the overrunning of Europe today.

How long we shall be able to maintain this position is problematical. General Dwight Eisenhower after a survey of the European situation declared that we shall have to devise a scheme that we can support, if necessary, over the next 20 or 30 years, whatever may be the time necessary, as long as the clearly announced threat of aggression remains.

We might as well prepare ourselves now to exist in a state of partial mobilization over a long period. One of our present mistakes is our national belief that we are facing an emergency that may soon disappear, allowing us to relax, whereas we are really in the vestibule of what might become a 30 years' war. That is worth preventing, if possible.

Our history as a nation has led us into this method of facing such a crisis. O regular military strength has been sm ever since we have been an independe nation. Dangers to our national safe have arisen suddenly. Only in an eme gency did we build our armed powe and we proceeded hastily and wastefull When the danger passed we dissolve that power hastily and wastefully.

Now we know the danger will last. R calling the past, we are thinking again i terms of temporary expedients. What w really need now is a plan for the lon future, so that *permanently* we shall no exist as a state in which the freedoms w now enjoy will be lost. We are confront ing a period of global tension which de mands of us measures of constant pre paredness and vigilance so that our na tional life will not be destroyed.

WE NEED a system of universal service and training for all our young men. I believe what is contemplated by the U.S. government at present is to establish flexibility in the training proposed so that all will discharge a basic obligation to prepare for national service, but devised in such a way that the number under arms can always be adjusted to the immediate needs. The rest, after careful selection, can then be guided into useful areas of training. If this will be done *under civilian control,* and it can be set up this way, I am in favor of it.

The legislation proposed is not similar to what was before the Congress at the conclusion of World War II. Furthermore, the Congress is not now considering what would be necessary for total mobilization—only a method for maintaining over several decades an armed force of three and one half to four million men.

It is deplorable that we must contemplate the interruption of the careers of

RISKS OF WAR
There is great need of faith

ır young men. But if any interruption
ı necessary in the national interest, that
eak should come before a young man
aving high school has secured a job or
ıtered college. After completion of gov-
nment service the young men will either
ıter college or secure employment. All
e problems which complicated service
ıder total mobilization in World War II
regard to deferring certain types of stu-
ents or essential men in industry will be
iminated if this national service is per-
ormed between the ages of 18 and 20.
ı my opinion, such national service can
est be performed before a young man
nters the productive life of the country
r before he begins his collegiate or pro-
essional education.

THE CHIEF PSYCHIATRIST of the Army in World War II has stated, "From the point of view of the mental health of our young men a program of universal military service and training is far more practical than our present system of Selective Service . . . With our present system a man of draft-eligible age lives in uncertainty from mail to mail. The result is great unrest in our youth of this age, not only in colleges but in industry and business."

THERE HAVE BEEN many ill-advised and sentimental pronouncements for Universal Military Service and Training. Some say the health of the nation demands it. To my mind that is ridiculous. If there are basic physical weaknesses in young men of draft age, what the country should do is take measures to prevent malnutrition, defective teeth, and ills of that nature, *long before the age of eighteen is reached.*

Others claim UMST is necessary to inculcate citizenship and civic responsibility in our young people. That is equally nonsensical, for if the schools of the land cannot teach the obligations and responsibilities and advantages of citizenship, no corps of top sergeants can do it in four months or four years.

Others point to statistics of juvenile delinquency and crime, and protest that UMST will prevent such conditions. To me that is outlandish. If the influence of home and church has deteriorated to a point where such social problems cannot be solved, then army training camps will do no better and, from past experience, might easily accentuate rather than deter such influences.

UMST is designed to provide a continual flow into the armed forces of those who reach 18. Their release after about two years of service will guarantee a pool

of trained manpower—a large body of men in reserve status. The constant threat of World War III is so serious that all our young men should have training *for their own protection* as well as for the protection of the country.

CERTAINLY THERE is nothing we like about this business. The existence of a national danger is the sole reason why such a departure from our former concept of life in this country is defensible at all.

It seems to me the issue really is whether we shall have to fight World War III—a catastrophe that is ruinous to contemplate. Peace or war hangs precariously in the balance of the future. The holocaust may be averted. The longer we can delay the advance of totalitarianism, the better chance we have of eliminating the threat.

We cannot cease discussing with the Soviet Union the settlement of points in dispute. But we can't consider steps toward disarmament until we feel secur and certain that we can defend ourselve

In my opinion our influence will no amount to much if we cannot, as a nation prove that freedom can endure even lon years of partial mobilization. We shoul not fear or be hesitant to take leadership If we can meet this test we can alter th international situation so that in the com ing years we will visualize a free worl secure within its own frontiers, and a Soviet Union with vastly diminished am bitions and pretensions, yet itself na tionally secure. Then steps toward tota disarmament will no longer be utopian and the terror of modern weapons migh disappear.

But let us have the courage to make the minimum sacrifices that are presently required to insure our national safety. The recent events in Hungary, Czechoslovakia, Germany, and all the rest shout to us to be brave and steadfast.

Advice for Conscientious Objectors

By HAROLD L. LETTS

Men whose consciences won't permit them to engage in military training or service may count on their church to continue its ministry to them

THE UNITED LUTHERAN CHURCH is committed to a policy of extending "Christian fellowship, love, and ministration to all those who accept military service as their duty and to those who hold it their duty to refuse any participation in war." As increasing numbers of men are being drafted into military service it is good to know that our church through the National Lutheran Council is preparing to carry on a ministry to service men and women. They deserve our full support and loyal concern.

Those who, because of conscience, are unable to accept military service, must frequently face misunderstanding and sometimes unjust criticism. However, in

The Rev. Mr. Letts is the Secretary of Social Action of the ULC Board of Social Missions.

tement adopted in 1940, the United
theran Church made clear the evan-
ical basis for its support of the rights
d duties of conscience as being superior
any other rights and duties. This state-
nt is as follows:

"We believe that the conscience of
individual, informed and inspired by
Word of God, is the final authority in
ermining conduct (Acts 5:29). Con-
entiousness is one of the essential vir-
s of good citizenship. Therefore, un-
this evangelical principle of freedom
conscience we recognize the individual
ht to conscientious objection to service
a war.

"Such recognition does not imply the
urch's approval of such conscientious
jection but does proclaim its devotion
d respect for the Scriptural principle
the supreme moral responsibility of
individual conscience. As the ex-
nent and defender of Christian prin-
ble the Church must respect and safe-
ard the right of the Christian in his
ercise of that responsibility."

As the United States debates its
licies regarding conscientious objectors
the light of the present circumstances,
ristians will have a clear responsibility
help protect the "evangelical principle
freedom of conscience." At the same
e all who believe that conscience bars
em from participation in war must also
nsider very carefully what their respon-
ilities are.

The present policy of the U.S. govern-
ent regarding those who, because of re-
gious conviction, object to bearing arms
to grant them deferment. However, the
efense Department is warning us that
e present manpower pool, of single men,
es 19-26, is almost depleted. In all
obability pressure will mount upon Se-
lective Service and local boards to change the present policy of deferring conscientious objectors. What alternative will be suggested is not known.

Selective Service now recognizes two types of religious objectors. Those who object to bearing arms, but are willing to accept non-combatant military service, have been classified I-A-O and have been inducted into the various services to do medical or other work of a similar nature. They have not been given combat training. There appears to be no present problem with their classification.

The second classification for religious objectors is as follows:

"In Class IV-E shall be placed any registrant who, by reason of religious training and belief, is found to be conscientiously opposed to participation in war in any form and to be conscientiously opposed to participation in both combatant and non-combatant training and service in the armed forces . . ."

"The normal procedures to follow in order to secure the I-A-O (non-combatant) or IV-E (deferred) classifications for conscientious objectors," it is explained in a bulletin of the National Service Board of Religious Objectors, is as follows: After a man registers with the local board upon turning 18 he receives the Registration Certificate (SSS Form No. 2). He needs to do nothing until he receives from the local board the Classification Questionnaire (SSS Form No. 100).

"Upon receipt he should fill this in at once, being especially careful to sign Series XIV asking for SSS Form No. 150 for conscientious objectors. As a rule the board sends Form 150 at once, but sometimes may delay weeks or even months.

"Upon receipt of SSS Form 150, the conscientious objector fills it in imme-

diately, taking special care to give comprehensive and complete answers to each question. Extra pages may be needed. He should be careful to designate on page one of SSS Form 150 whether he wants non-combatant status (I-A-O) or deferred status (IV-E)."

THE NEW REGULATION of Jan. 12, 1951, provides that registrants shall be put in any other classification for which they are eligible before they are put in IV-E, I-A-O, or I-A. Apparently conscientious objectors need not be concerned if they receive another classification than these three.

However, if a conscientious objector is reclassified as I-A or I-A-O when he has asked for IV-E, or if reclassified as I-A when he has asked for I-A-O, he should immediately ask for a hearing with his local board or an appeal to the appeal board. This must be done within 10 days of the mailing of this notice of classification.

The following are points to be carefully observed:

1) Men now in IV-E as well as conscientious objectors being classified for the first time, will be wise in seeing to it that full data regarding their eligibility for dependency, agricultural, or other deferment is on file with their local boards.

2) When cases of men now in IV-E are reopened, and when cases of men being classified for the first time are opened, they will be considered for *every* other deferred classification before being considered for IV-E. Registrants will be placed in the lowest class for which boards decide they are eligible.

3) The right to a hearing before the local board, or to an appeal to appeal board, is given to a man within 10 days following the *mailing* of the new notice of classification. Every man who is being classified for the first time will also receive notice of classification.

4) Men now in IV-E, as well as new conscientious objector registrants, should be certain full data regarding their CO status is on file, attached to the SSS Form 150. This should include the following: statement of belief, how the registrant came by the belief, the scriptural and doctrinal background of the belief, and a statement from the church or peace agency to which the registrant belongs. There should also be letters of reference in affidavit form, from ministers, teachers, colleagues, employers and others who can vouch for the sincerity of the registrant. A statement that he is enrolled in some peace church or agency, or on a registry of conscientious objectors, is helpful.

The 1940 convention of the United Lutheran Church provided that a register of conscientious objectors should be established in the ULCA. It is important that any conscientious objector file a statement of his belief with the Board of Social Missions which has been charged with keeping this register. This file has been consulted from time to time by the FBI in the process of investigating draft appeal cases.

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OUR FATHER, when we have the truth, let us not hit each other over the head with it but rather use it as a lamp to lighten dark places.

—From *Prayer* by PETER MARSHALL

n Introduction to the Devil

RUBY LORNELL

e tail and horns are optional. We don't have to believe in them if we n't want to. But the devil is real and we can't avoid him by ignoring him

"SURELY YOU DON'T MEAN," demanded keptical listener after one of Mr. C. S. vis' famous radio talks, "that you ually believe in a devil—tail, horns l all?"

To which Mr. Lewis replied: "I don't e about the horns and tail, but un-ubtedly if you wish to get to know n better, you will have the oppor-ity."

Mr. Lewis is unquestionably right. It not at all difficult to get better ac-ainted with the devil. Most of us are bbably on much more intimate terms h him than we care to realize. But haps it wouldn't be harmful to try to a clearer look at him, to see what he oks like. Because a lot of us might nt to sever—or at least weaken—our s to him when we see him better. Con-ry to many of his servants, the devil esn't thrive well on limelight.

WHAT I AM GOING to say about the vil is not, primarily, my own discovery. aven't sufficiently keen mental or spir-al insight to discern him clearly and alistically. These snapshots of him are ainly based on what I have read about m from a number of men and women hom God has endowed with greater tal-ents. He appears to have given me only enough vision to recognize that much of what they say seems to square with life as we know it to be, from living it.

The concept of the devil originates for most persons, I suppose, in the famous illustrations of a past century of Satan dressed in red tights, his sharpened pitch-fork ready for use, his horns menacing, his tail curled to serve as a lash.

"Isn't it just too quaint," we ask ourselves and each other, "that people could actually believe in such a creature?"

But of course it is highly doubtful that more than a very few ever believed in the red tights and the torture-instrument regalia. They were trying to express in pictures their conviction that Evil was a powerful, active, totally ugly, disruptive force that had to be met and conquered, or it would destroy its victim. It should not be difficult for a generation raised on cubism and abstract art to understand that, although a past generation's art was not abstract, it was nevertheless powerfully symbolic.

BUT WHEN MEN DROPPED the tail and the horns, they dropped the devil too, from their consciousness. They did not believe the world was perfect, without evil, as some claim they did. Not at all. They knew the devils of ignorance and superstition. They suffered the horrors of war and crime. They felt deeply the

rs. Lornell is the wife of the Rev. Marcus Lor-ll of Lebanon Congregation of the Augustana theran Church, Bristol, Connecticut.

evils of slums and poverty and disease. But, on the whole, they attributed these to lack of knowledge and understanding, an immaturity of the human race. The solution could be found in education, scientific know-how, political change, and time for growing up.

I'm not sure just what the cause-and-effect relationship was, but men weren't seeing God very clearly in those days either. That is, I don't know if blindness toward the devil obscured their vision of God, or if unawareness of God made them likewise unaware of his principal enemy. At any rate, they turned their eyes from both God and Satan—and focused on themselves and their fellow-creatures.

The two great commandments—Love God above all and your neighbor as yourself—were reversed, and loving your neighbor became the most important (it was assumed that you *could* love your "neighbor" out of the sheer goodness of your own heart). For many Christians, the kingdom of God *on earth* became the only reasonable goal toward which a Christian could look—and reasonableness was imperative.

I repeat, they did not suppose the world to be a realm of pure sweetness and light. Sordidness and sin they saw clearly, and hated it, as passionate Christians in any age ought to hate it, for destroying the image of God in His creatures.

But they believed that sordidness and sin were a product of forces that could be corrected by human ingenuity, aided, of course, by a loving God. Sin was on the skids, on its way out. Knowledge would do away with ignorance. Scientific know-how would do away with poverty. "Enlightened self interest" would abolish war. The miracles of the test tube and the electro magnet were beyond men's wildest hopes. We had entered a new age.

And as we set our feet upon the threshold of the new age, God and Satan became dim. God seemed to be a pervading impersonal Force, or a kindly, benevolent Grandfather for Sunday school children. Jesus was a great, good man who told lovely stories and died a martyr's death. The Holy Spirit was a vague cloud not to be mentioned in respectable circles. And the devil turned into a quaint relic from a naive past.

Then, it seems to me, Satan made a mistake. He dropped his cloak of respectability and came out in the open. Not in red tights, carrying a pitchfork. This time he came in S.S. uniforms or the plain-clothes of the secret police. He carried machine guns and gas chambers and torture devices that made the pitchfork hide its prongs in shame.

He said it is right to lie if it advances one's cause. One race was made for world supremacy and the rest to do the dirty work. In the glory of murderous war mankind finds its nobility.

In another country, Satan began with the teachings of the Nazarene regarding the equality of all before God, the rights of the poor and the oppressed. And then he proceeded to turn upside-down all the methods of the Nazarene. He piled violence on top of violence until the cries of the tortured and the oppressed have reached even this wealthy and protected land.

Satan said human personality is of no value in itself, but only as it serves a political purpose. He said that any and all lies and murders and betrayals are justified, if they serve the Party. He spit upon the God in heaven, and made himself a God of the State. And he did it with such bloody emphasis, so blatantly,

at no person at all sensitive to evil and ering could any longer avoid his deous face.

IT WASN'T EASY to be forced to see the ce of Evil so directly. To the man who lieved the human personality was bas- ally good and needed only a bit of imming here and there, it was an agoniz- g experience. To come to terms with evil force that was literally "hell-bent" the destruction of the human soul lled for mental and spiritual suffering. ere is the confession of one eminent itish philosopher:[1]

"Evil is not merely a by-product of un- vorable circumstances; it is too wide- read and deepseated to admit of any ch explanation; so widespread, so deep- ated that one can only conclude that hat the religions have taught is true, and at evil is endemic in the heart of man.

"I am claiming no credit for this con- usion. On the contrary, it is ground for umiliation to have come to it so late. here has always been evil in the world, d it is only poverty of imagination hich refuses to accept its significance ntil it struts prominent and repulsive pon the stage of one's time. The events hich have burnt into the lives of middle- ass English people during the last quar- r of a century are not novelties, ob- ctively regarded, they are in the nature f a return to normal; it was the peace, e security, the decency, the gentleness f life that were new. But until they *did* urst upon us, the quiet security of our ves enabled us to take so superficial a iew of the evil that, seen through our ory telescopes it seemed a remote and iminishing thing. We slipped into the intellectual blunder of supposing it a mere by-product of environment and circumstances which could be eradicated by changing the environment and removing the circumstances, the blunder, in short, of denying what we had traditionally been taught, the doctrine of original sin. Our mistake is obvious enough now, so obvious that we are left wondering how we could ever have made it."

YET, IT IS NOT so much the philosopher's "intellectual blunder" that I am concerned with. Most of us sitting in the church pews aren't in much danger of making philosophical errors, because we don't do very much philosophical thinking. But in our own way, we have made an error every bit as dangerous.

While probably mildly accepting the church's teaching regarding evil, we have personally pretty well ignored it. It makes little difference to Satan whether you disagree intellectually, or just practically. He doesn't care much whether you use words like "ethical monism" or "ethical dualism." As long as you ignore the fact of his power over you, he's quite content to go on with his work.

Many very wise people have spent a lot of time on the problem of where this evil came from. Some explain it totally in terms of human freedom (that is—man born with the right to choose, and chooses himself instead of God). Others believe this doesn't explain enough. While it is very important for a total Christian philosophy that our scholars struggle with this question, for us it is enough, perhaps, to know that Evil is here. Whence it came we may not be so sure. But what it is doing we had better find out. In fact, our eternal lives may depend on it.

Further inquiry into the nature and powers of the devil will be published next week.

[1] C. E. M. Joad, *God and Evil,* Harpers (1943), page 20.

Happiness Out of the Spotlight

By DUANE VALENTRY

Colleen Townsend gave up a $750-a-week Hollywood contract for Christian service. Recently she was married to a student for the ministry

IT WAS NOT a big wedding as weddings in Hollywood go. But to the crowds who thronged the church for a glimpse of the radiant bride and tall young groom, it had a very special interest.

"It isn't every day a girl turns her back on being a movie star," whispered one woman, taking her eyes momentarily from the entrancing picture made by the candlelit church with its decorations of red poinsettias, and the bride, beautiful in her white faille gown followed by her five attendants in red velvet.

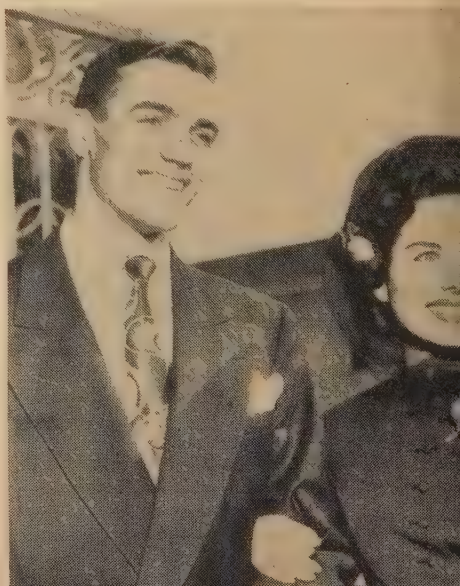
"Especially to marry a minister!" added another woman as the double-ring ceremony ended.

COLLEEN TOWNSEND, recently one of filmdom's brightest hopes for stardom and most publicized young beauties, has earned herself a substantial niche in the hall of fame by voluntarily bidding farewell to a dream career and all its glittering inducements to work for her deeply felt religious beliefs. She will long be remembered for making the choice she did and her name is a sure silencer to cynics who declare "people just don't do such things."

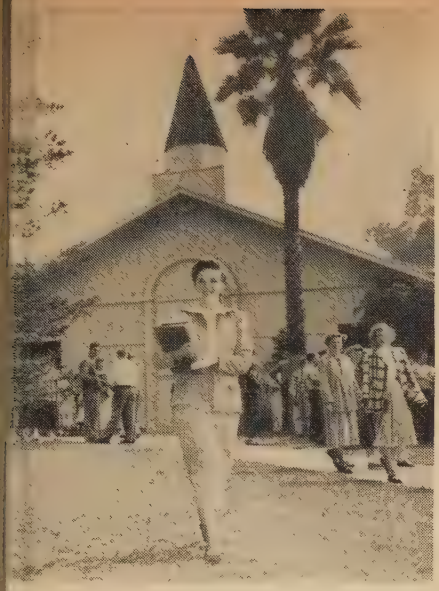
Another point that was considered newsworthy at the wedding of the young ex-movie star and her divinity student groom, was the fact that Dr. Louis Evans, well-known pastor of the Hollywood Presbyterian Church who officiated at the ceremony, was the groom's father.

Louis Evans, Jr., met his bride-to-be when both attended Hollywood High School, and was one of the group of students who interested her in religious activities and informal study of theology at the College Hour conducted by the church. "We never dated then," says Colleen, "but I always liked him."

Today the two happily share plans and hopes in their small San Francisco apartment while Evans studies for the ministry at the San Francisco Theological Seminary and Colleen continues with her own studies. With hearts that are high they budget dollars and moments, working studiously so that they may be well-equipped for the tomorrows that lie ahead. Walking hand in hand across the sunshiny campus at San Anselmo, Colleen and Louis are just about a million worlds



BRIDE AND GROOM



SCHOOLGIRL AGAIN
Miss Townsend at Pasadena College

way from Hollywood's neon glare, and
at's the way they want it to be.

LAST SUMMER COLLEEN was one of 10
udents from the college department of
e church who prayerfully set about
nding ways and means of taking their
nderstanding of Jesus' teachings farther
ield . . . to Europe. Deciding a min-
num of $10,000 would be needed for
ie adventure, the 10 consolidated their
forts and prayers, with highly success-
il results.

Two teams of young people—of which
ouis was one—went to Germany, and
nother team, including Colleen, went to
rance. Flown both ways by Youth
rgosy, a non-profit group at Northfield,
lassachusetts, which aids students to
avel, they paid their own expenses and
ained many a blister and calloused palm
hile conducting their international
dyssey of good fellowship.

"We weren't wanted over there at first, to put it bluntly," one member of the group explains, "so we set to work to prove our sincerity by hard work." The hard work was plentiful. The students helped rebuild homes, churches and camps for refugees. Girls as well as boys in dust-covered jeans labored side by side with European youth. In discussion meetings and prayer periods they shared in Christian fellowship.

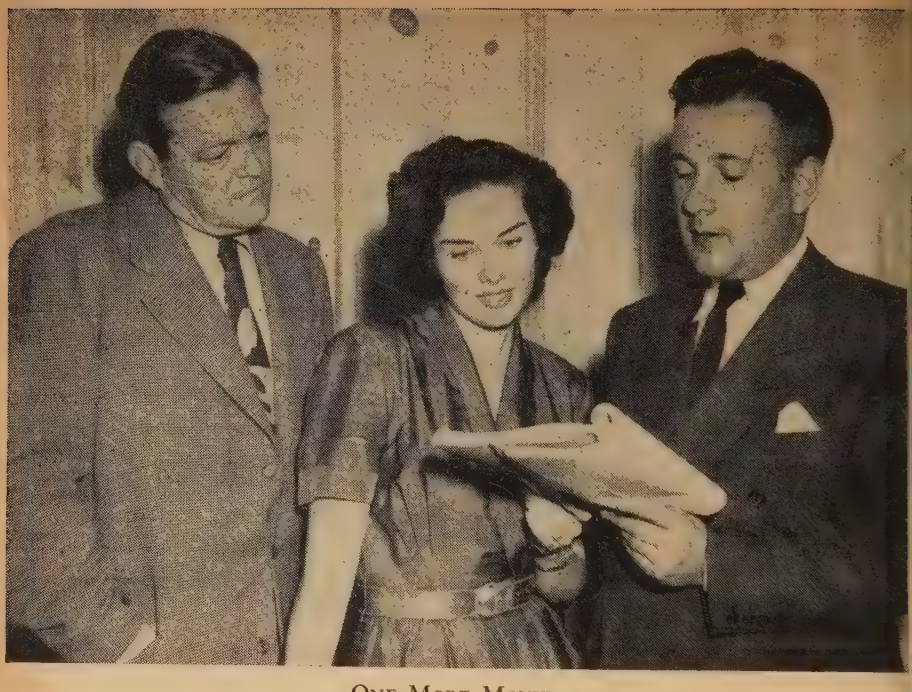
Outside Paris, Colleen and three other students pitched in vigorously to help build three large-sized barracks for refugee students at the Sorbonne. Some were suspicious of Colleen at first, with the idea she was up to some sort of Hollywood publicity stunt. But she just went quietly ahead, working as hard as anyone else and radiating sincerity. She did such a splendid job they soon changed their feelings about her.

MISSIONARY WORK is nothing new to Colleen. While she was under contract to one of the big Hollywood studios, and working in pictures like *Willie Comes Marching Home* and *Chicken Every Sunday*, she was also stealing away to odd parts of town to help where she could by talking to the down-and-out in prisons and missions. Often she traveled to nearby towns up and down the coast to talk before college groups on "What Christ Means to Me."

People in Hollywood considered her very, very unusual, if not downright peculiar. But she was too busy and too happy to care. Speaking in behalf of her beliefs was more important to her than posing before cameras. Eventually she decided to give up acting.

When friends told her she was crazy to back out of a wonderful career, Colleen did her best to assure them she wasn't "giving up" anything.

"I love acting," she told a close friend,



ONE MORE MOVIE
Miss Townsend acted for Protestant Film Commission

"but if I felt that it was God's will that I oughtn't to be in movies, I would leave."

THAT TIME CAME for Colleen when she realized one day that she could not go any further in Christian evangelism until she had acquired more training and could answer questions put to her by those she might try to convert. In what was to Hollywood a thoroughly unprecedented move, she asked for her release from her gold-dusted contract.

"Coke," as her friends call her, knew what she wanted, and it wasn't fame or money.

Born and raised in Glendale, just outside Los Angeles, Colleen's prettiness gained her television and modeling jobs when she was still a youngster. Her face graced magazine covers across the nation and led to tests for motion pictures. Her sparkling blue eyes and quick smile did the rest. And soon, according to all the usual signs, a new film star was on the way.

When she made her decision to walk out on fame and fortune the first person she told was her mother, Mrs. Stella Wilhelm.

"I'm so glad," smiled her mother. "I didn't want to influence you but that is what I hoped you'd decide!" Colleen's stepfather, James Wilhelm, who runs a filling station in Beverly Hills, and who feels that auburn-haired "Cokey" is his own daughter, took the news with a smile.

WITH HER picture experience Colleen was a natural for religious movies, and she made several after leaving her studio. In connection with one of these, *The Great Discovery,* the story of a girl

ning for true heart happiness, she s invited to speak at several churches, ich she did well enough to make many w friends.

She plans now, however, to make no ther movies, religious or otherwise, but s simply: "I will be in San Francisco h my husband." For 24-year-old Louis ans, who was a Navy electronics tech- ian two years during the war, this is the t year of a four-year course at the n Anselmo Seminary.

Colleen still hears regularly from many her Hollywood friends and business ociates. Probably many hope she'll do urnabout someday and come back to the town where lucrative contracts are too much sought after to throw away. But such an idea is not held even remotely by those who really know this determined young woman, and who have heard her say many times—

"Christ is first in my life and my place is where I can serve Him most . . ."

That place, beside her husband in his study and future ministry, holds the promise of great happiness and good. For, according to the words of one of Colleen's favorite sayings . . .

"You don't know what your future holds, but you know the One who holds your future."

Throne of God

Since Jim worked for a public utility he often missed church on Sunday. Last week, however, the whole family was there together. After dinner Jim was helping his wife with the dishes when he became ill. An hour later he was dead. Wednesday was bleak and stormy when we buried him in a hillside grave.

Today Jim's two children were in Sunday school as usual. When the superintendent of the Junior Department called for a hymn suggestion, Lynn was among those who raised their hands. "One seventy-four," she said, when asked for her choice. So the children and their teachers sang,

Around the throne of God in heaven
Thousands of children stand:
Children whose sins are all forgiven,
A holy, happy band,
Singing, Glory, glory,
Glory be to God on high.

In flowing robes of spotless white
Shall each one be arrayed:
Shall dwell in everlasting light,
And joys that never fade.

On earth they sought the Saviour's grace,
On earth they loved His Name:
At last they see His blessed face,
And stand before the Lamb.

—Reginald Deitz

The Gospel for the Second Sunday after Easter is written in John 10:11-16

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

AT ONE TIME during the settlement of the American southwest, it would have been foolish for a traveling preacher to choose Sunday's Gospel lesson as the basis for his sermon. When sheep were first introduced on the open ranges of the cattle country, an intense hatred of sheep and shepherds filled the area. Sheep ate the grass so short that cattle could not pasture on the same ground. This infuriated the cattle men. To them there was no such thing as a good shepherd.

Figures of speech mean different things to different people at different times. To people who have spent all their lives confined within cities, sheep and shepherds are like story-book characters. They lack reality. But to an average farmer such terms have much meaning. To an Eskimo today's lesson is something from another world. To an Arab it is part of his own world.

MANY OF JESUS' illustrations lose much of their impact upon us because we live under different circumstances from the people for whom they were originally told. Missionaries tell us that some of Jesus' parables which are of least interest to us prove fascinating to natives of other lands. Sometimes stories we appreciate are lost on them.

It is one of the great assets of the Bible that it presents so varied a fare. All people can find something appropriate for them between its covers.

Even the age of the reader has much to do with his understanding of various parts of the teachings of Jesus. "Come unto me all ye that labor and are heavy laden, and I will give you rest," has more appeal to older folks than to young people. The story of the cleansing of the temple is of greater interest to the teenager than to the elderly. A sick person or a cripple will probably be more interested in the miracles than someone who is well. And so on.

Despite inevitable differences between readers, most of Jesus' illustrations are so beautifully told and so filled with personal warmth that there is hardly a Christian who does not thrill to the picture, for example, of the Good Shepherd caring for his sheep.

TO THE HEBREWS, sheep and shepherds were a most familiar sight. Sheep raising was almost a tradition. Abel was a shepherd. So were Abraham, Moses, and many others. The Hebrews in Egypt raised sheep. They continued this in the land of Canaan. Much of the wilderness of Judaea was pasture land.

Sheep were extremely valuable to the Hebrews. Ewes' milk was drunk. Rams' horns were used for flasks and trumpets. The flesh was eaten, the skin served as clothing, cloth was woven from the wool. Sheep were a popular animal for use in sacrificial offerings. The sheep was as valuable to the Hebrew as the reindeer is to the Eskimo, or the horse to the Arab.

Sheep grazed on the pasture lands during the day, but at night when there was danger from the wolves, lions, bears, and

bers, the sheep were sheltered in a epfold. This was an enclosed yard ose walls often were made of stones, l topped with thorny shrub branches discourage prowlers. A narrow gate or or led into the yard. Sometimes there re low buildings on the sheltered side the inclosure, in which the sheep were pt on cold nights. Other nights they pt under the stars.

It was common for several flocks to end the night in the same fold. An der-shepherd was hired to guard the or. At dawn he would allow the shepds to enter the fold. They then called their own sheep. Each good shepherd ew his sheep, and the sheep knew and swered to his voice.

If a wolf or robber did come during e night, the hired under-shepherd might more concerned for his own safety than the sheep. He might run away. But good shepherd cared for his sheep, ould try to fight off the attacker, risking s own life in the process.

THE HEBREWS, who used symbols and ures out of their occupations in refence to religion, naturally referred to od as a shepherd. "The Lord is my epherd . . ." "O Shepherd of Israel, ve ear . . ." (Psalm 80:1). Isaiah beauully uses this figure: "He shall feed his ock like a shepherd: he shall gather the mbs in his arms, and carry them in his som; and shall gently lead those that e with young" (Isaiah 40:11).

Ezekiel refers to false shepherds, leads who do not have the interests of the eep at heart (Ezekiel 34:2 and 3). echariah, too, condemns the worthless epherd who leaves his flock in the face danger (Zechariah 11:17).

Jesus often used the figure of sheep and epherds. Luke gives us Jesus' parable the lost sheep. Matthew explains that Jesus told his disciples that they would be scattered as a sheep without a shepherd when he was crucified. In John's Gospel the emphasis is more on the shepherd than on the sheep.

SUNDAY'S LESSON has often been called a parable. Actually it is a slightly different type of literary device. It might better be called an allegory. It is more of a symbolic picture than a symbolic story—which is what a parable is. You will remember that John is fond of comparing Jesus with some aspect of life. Jesus is the light of the world, the living water, the bread of life, the vine, the way, as well as the shepherd or the door to the fold.

Sunday's lesson might well begin with the first verse of the chapter. Jesus refers to himself as the door to the sheepfold. It is through him that the sheep find security and an abundant life. The sheep go in and out through the door. There is adventure outside as well as security inside. As the door, it is Jesus who provides men with true freedom.

Jesus also refers to himself as the shepherd. Here he stands in contrast with the thieves and hirelings. The thieves seek to take the sheep stealthily and by force—leaders who trick and pressure people into following them; Jesus calls his flock gently, openly. The hireling is more concerned about himself than the sheep; Jesus lays down his life for the sheep.

The "other sheep" mentioned in this allegory may refer to various non-Jewish peoples. Eventually there shall be one *flock* (not *fold*) and one shepherd. Men may make folds; they may group sheep (and people) in various ways. But God makes one flock; he unites them. This difference between the fold and the flock resembles the difference between churches and the church. Man makes churches. God makes the church.

Personal Problem Clinic

Mother-son combination

QUESTION: Here is a difficulty that worries me no end. I am 19 years old, am married, and have a small son. I love my husband very much.

We have been married three years. We live in the country, but we like to get into town every little while. Ralph's mother keeps so close to him that you'd think he was still a little boy, or that she owned him. We have had a chance to go to town alone only three or four times in two and a half years —Ralph's mother and sisters always have to go with us. We can't even go to a neighbor's house unless my husband has to go and tell his mother where we are going and when we will get home.

Ralph is 23 years old. I think he is old enough to go places without the company of his mother. She picks his jobs and everything. This worry is getting me down—I don't know what to do.

REPLY: How many complaints of this type have come to my desk I do not know —too many. Here is a problem—created and avoidable—which parents of married young people ought to think over carefully and objectively. They should try to see themselves as their in-laws see them. They should decide to refrain from all meddling, to confine more of their activities to their own immediate affairs, and to keep from interfering with the freedom a couple need in order to achieve a successful and happy married life.

What ought to happen then is clear. The problem is to explain this idea and attitude to offending parents—especially mothers—without offense. Intruding parents are likely to feel that everything they do is for the welfare of the young couple, and that the couple need and desire their company much of the time.

If the young couple can agree on a solution to the problem they are in a position to make a common approach to the offending parent or parents, give an explanation, and suggest certain changes c practices and attitudes.

If, however, the couple cannot come t an agreement, the problem will be mor difficult. Any solution will require tw or more major steps. In order to achiev a common viewpoint, an outside advise will probably be needed. No one fron either family is likely to prove satisfac tory for the performance of this service The pastor or another respected citizer may be able to help the couple to se things as they are and to take the neces sary steps.

With a common outlook on the matte the husband and wife may jointly ap proach the parents, lay the facts before them, help them to see the difficulty, and suggest to them a course of action. If the couple don't feel that they can success fully make the approach, a third person's service will be needed.

Certain reading matter may help to solve such a problem, if it can tactfully be placed in the hands of those who need it. Try Foster's *Marriage and Family Relationships*, chapter 10, or Strecher's *Their Mothers' Sons*.

Home for aged

Would you kindly advise me how to find a pleasant home in a Lutheran institution for the aged? What are the requirements for admission?

Most homes for the aged require the person entering to turn over to the home all assets—a fair arrangement. There are also other conditions which have to be met. The requirements vary somewhat from one institution to another. These institutions generally have a waiting list. The 1951 ULCA Year Book lists 26 homes for the aged. Write to one or more homes which are not too far from you and ask for specific information, or write to the Board of Social Missions, 231 Madison Avenue, New York 16, N. Y.

—EARL S. RUDISILL

Churchmen Go to Washington

Church Lobbying in the Nation's Capital. By Luke Ebersole. Macmillan Co. 1951. 195 pages. $2.75.

The title sounds sensational. But the book is carefully factual and well documented. from being an expose of ecclesiastical machinations, it is a thoughtful appraisal of the ad toward church representation in Washington.

Dr. Ebersole is a professor of sociology at the University of Maryland. He gathered material by interviewing representatives of the Washington offices of more than a dozen testant denominations, and of the National Catholic Welfare Conference. He nmarizes the nature of their work, and mines their methods of exerting influence government.

His treatment of the word "lobby" takes ch of the sting out of his use of it in the e and throughout the book. He defines broadly as "all activity, regardless of ere it takes place, so long as its purpose, aer immediately or ultimately, is to inence legislation or administrative action." conceives of lobbying as a proper and olesome activity for individuals or groups o are concerned with the direction of so- l progress or political action.

The Washington public relations offices of National Lutheran Council and the Lutheran Church-Missouri Synod are included der Protestant lobbies. A description of ir work, however, indicates that their in functions are to serve as a two-way annel of information and contact between ltheran Church officials and the executive ncies of government, and to study and ort on legislative trends.

The book includes a candid analysis of man Catholic influence in government cles. It compares the methods by which man Catholic and Protestant representae seek to make an impact on government licy and action, and evaluates their rela- e effectiveness.

Dr. Ebersole has produced a very readable ok which will be an interesting and valble addition to the growing literature on urch-state relations.

Washington ROBERT E. VAN DEUSEN

Major Riddles of Life

The Kingdom and the Power. By Paul S. Minear. Westminster. 269 pages. $4.50.

Is there any sense to all that is happening in the world today? Is there any design or purpose back of the complications and complexities of life's relationships in this confused world?

Does the gospel message have anything to say to the man of today that will help him understand the underlying principles of history—past and present?

If a book could answer these questions and others of this variety with any degree of satisfaction it would be "some book." That is what Paul S. Minear has done in his book, *The Kingdom and the Power.* It is sub-titled "An Exposition of the New Testament Gospel," but it is more than this. From within the framework of the gospel story he delineates an interpretation of history, attempts "to secure the key to the riddles of destiny." He says, "We all need to know with surety the underlying purpose of our torturous paths."

The author addresses himself to 10 major riddles. Comparing history with a road down which humanity moves, he points out 1) The riddle of the road—where it begins, where it leads to; 2) The riddle of the wheels—the changes in the human situation; 3) The nature of the motive power; 4) The riddle of measuring progress; 5) The landscape—or environment; 6) The puzzle of the pilgrims themselves; 7) Traffic congestion or conflicts of life; 9) The problem of

the individual's destination; 9) The riddle of freedom of choice and action; 10) The riddle of the crossroad—the matter of selection and decision.

There is no over-simplification in the author's solution of these riddles. There is a maze of ramifications. There is too much in his entire answer to hold it in simple summary as a guide.

What enhances the book, and also makes it more difficult is the author's use of the language of the scriptures to set forth his ideas. The original words of the gospels and epistles are frequently used to convey their own interpretation.

The book requires more than a reading—it can't be digested that rapidly. But it is truly a worth-while book to give oneself to in real study.

ERNEST J. HOH

Lancaster, Pa.

Advice for Preachers

Anointed to Preach. By Clovis G. Chappell. Abingdon-Cokesbury Press. 124 pages. $1.50.

This is a book of guidance to effective, forceful preaching and can be read and studied with profit by pastors young and old.

What ought a sermon be? Dr. Chappell says it ought to be interesting, constructive, sound a note of encouragement, and reach a definite destination.

In preparing the sermon the first step is the selection of a theme, according to Chappell, who also advocates preaching by series. Developing the theme and organizing material are next. He strongly favors the use of an outline. However, he states that every sermon should be written in full, to be read over but not memorized.

Chapter V, "Our Finest Hour," gives splendid advice on leading public worship. On "Keeping Fit" Dr. Chappell contends that pastors must look well to their physical needs, the cultivation of their minds, keeping vital their religious experience.

In this book are suggestions and definite guidance. It points the way to a life of preaching that is successful in the best sense of the word.

WILSON P. ARD

Hagerstown, Md.

Freedom from Fear

Faith Can Master Fear. By G. Ernest Thoma Revell. 160 pages. $2.

While recognizing that fear rightly ur derstood may be a true friend and that it indeed a necessary component in the op timum development of mankind, Dr. Thom here provides a helpful examination of th crushing fears that are numbing so man lives today and gives wise counsel in th use of vital Christian faith as a basic neces sity in overcoming them.

Noting that fear is not a new phenomeno in human experience, he points to funda mental principles, evidenced in history, a grass-roots antidotes to fear. First, that "a enlightened minority can save any civiliza tion"; at many points in history a relativel small group has restored new life to dyin civilizations. Second, the fact that "me can learn to live together"; though fear o his fellows has dogged man's footstep through the ages, he has come a long wa toward overcoming the severe handicaps to ward unity. Third, the supremacy of th human spirit and the Christian attitude to ward life; faith in human immortality is a sure antidote for fear of the future.

Dr. Thomas analyzes several fears which are proving such a devastating handicap in the lives of many. Outstanding among those considered are the fear of the future, fear of the past, fear of the unexpected, of crisis, of insecurity, of people, of failure, of sickness and death. In each of these areas, amply illustrated from life, the author makes helpful suggestions regarding the background of fear and the means of overcoming it.

From the analysis of this group of fears, he derives a series of steps marking the recovery of victims from the disease of fear. First, there is the need for an understanding of the situation which causes us to be afraid. Second it is necessary to face the fear; and finally, faith, recognizing the creative and sustaining power of God and promising strength for every need, offers release from fear.

JACOB A. LONGACRE

Gettysburg, Pa.

PEOPLE

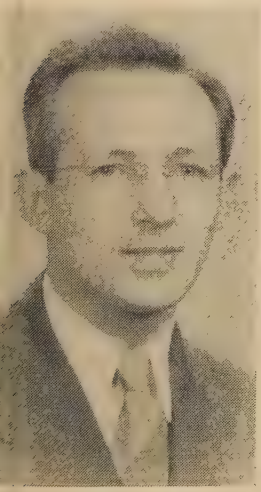
...man's Layman

...ast month, members of ... Paul's Church, Harris... ...g, Pa., recognized an en... ...ble record amassed by a ...l-known layman of their ...gregation—M. C. Piper. ...n recognition of 30 years ... superintendent of the ...day school and 25 years ...sexton (served the entire ...iod without pay), Mr. ...er was presented a purse ...l an appropriate wall ...que expressing the con...gations "deep affection ...l gratitude."

...n addition to services al...dy mentioned, Mr. Piper ... been a church council...n at St. Paul's for many ...rs.

...twick to West Camp

The Rev. Henry M. Schu...nn, chaplain and assistant ...fessor of religion at Hart...k College, has accepted



PASTOR SCHUMANN
. . . back to pulpit

Briefly Speaking

Work has been begun on the new edition of the Lutheran World Almanac, which will carry information on membership, organization, history, church life and liturgy, missions, evangelism, education and literature, training of pastors and church finances, of all Lutheran churches of the world. The Almanac has been issued eight times by the National Lutheran Council—the first, in 1921, the most recent, 1934-37.

There are seven Roths and five Gerberdings on the Northwest Synod clerical rolls; sometimes even the printers are confused. Recently, when Pastor John Gerberding, of Lancaster, Minn., dedicated a remodeled frame church which had been moved from another town, the synodical bulletin erroneously carried a photograph of the Rev. George Gerberding's brand new brick church at Menominee, Mich. Pastor John G. was happy to see Cousin George G.'s congregation receive the publicity and was the first to admit "that's the best looking $8,100 church in the United States." (The Menominee building dedicated in January cost $80,000.)

Pastor Poul Hartling, director of a Lutheran teachers' college in Denmark, probably holds the world's record for long distance pastoral calling. When he arrived in New York last month, he immediately took a taxi to West Brighton, Staten Island, to fulfill a request from a lady in Copenhagen to make a pastoral call on an elderly cancer victim. In expressing her gratitude later for his visit, the Staten Island woman, with a twinkle in her eye, told Pastor Hartling: "All the pastors are so busy dragging me to heaven, but the Lord just won't open the door!"

One of the proudest possessions of Chaplain Andrew H. Beahm, former pastor of Milton's (Pa.) Trinity Church, is a letter recently circulated by the office of the chief of chaplains of the department of the army. The letter, written by an inmate at the U.S. Disciplinary Barracks at New Cumberland, Pa., speaks of the ULC chaplain "always (having) . . . a cheerful word, always with a smile. A quiet sort, never has much to say except for God. This man will help you, I know, for he helped me. Maybe he doesn't know it, but he did. He led me to a path that leads to God . . ."

a call to St. Paul's Church, West Camp, N. Y., effective June 1.

A graduate of Hartwick College in 1938 and of Gettysburg Seminary in 1939, he was ordained in '39 and served two pastorates in Buffalo and New York City before accepting the college post.

Egner Joins Doubleday

Frank Egner, prominent Lutheran layman and president of Funk and Wagnalls Company (he was principal speaker at the Lutheran Laymen's Movement banquet at the Des Moines ULCA convention last fall) has been named vice president of Nelson Doubleday, Inc., of New York City.

Resigning his Funk and Wagnalls post, Mr. Egner will develop special mail-order projects and other special promotions for his new employers.

Plack Heads APCA

Chaplain Carl Plack, institutional chaplaincy consultant for the Division of Welfare of the National Lutheran Council (and a ULCA pastor), has been elected president of the American Protestant Chaplain's Association.

His election took place in Chicago recently. Chaplain Plack is also vice president of the Commission on Ministry in Institutions for the National Council of Churches.

Triple Pro Deos

Laymen of Beth-Eden Church in Newton, N. C., are proud of the members of the Brotherhood-sponsored Boy Scout troop (No. 2). Recently, three Scouts were awarded the Pro Deo et Patria award after completing 150 hours of service to their congregation.

Eagle Scout Billy Ray Kelley and Life Scout Harold Sigmon each built cabinets for the Sunday school rooms as their special assignment: Life Scout William Smith prepared a paper on "The Teachings of Jesus." Above, Scoutmaster Hubert Kelley watches Pastor Robert N. Peery present Pro Deo awards to Scouts Sigmon, Smith and Kelley during recent ceremonies in the Newton church.

TRIPLE AWARDS FOR NEWTON SCOUTS
. . . their lay sponsors were proud

Rocky Mountain Laymen Canvass Denver Suburb

Fifty-five laymen of the Rocky Mountain Synodical Brotherhood adopted as a project the canvassing of Wheatridge, a suburb of Denver, Colo. (see "The Lutheran," March 7). Surveyors were from Epiphany, Gloria Dei, Messiah and St. Paul's churches, Denver, and Trinity Church, Boulder

WS IN THE CHURCHES

EORGIA-ALABAMA

Careful Whom You Ask Questions!

F YOU MOVED to any one of three cities synod's territory and asked the policeman the corner, "Where can I attend Lutheran rices?" his answer might be a surprise; l point out the funeral home, the Seventh Adventist Church or the Jewish Synaue.

ASTOR GEORGE HART and the mission gregation at Huntsville, Ala., have just pleted the purchase of a prominently lo- d property formerly owned by a mor- an. The corner property includes a com- atively new chapel, additional rooms for rge Sunday school and a six-room bun- ow for parsonage.

N ANNISTON, another Alabama city rning to know the Lutheran Church, Pas- Hugh E. Baumgartner has been given the assurance of the local rabbi that the facilities of the synagogue are available at any time to his mission congregation. They hold services there each Lord's Day.

(NOTE: *It will perhaps be a revelation to those living where Lutherans are more plentiful to learn that at present there are only four regularly organized ULCA congregations in Alabama. The above two, when organized, will bring the number to six.*)

OUR SAVIOUR'S congregation at Albany, Ga., is the mission worshiping each Sunday in the church owned by Seventh Day Adventists. Pastor Donald Poole hopes to be able to begin to build a $75,000 edifice soon.

The Saturday after Easter marked an impressive service of dedication at the Lowman Home for the Aged and Helpless at White Rock, S. C. Before a large gathering on the grounds of the home owned and operated by the Southern synods, Fred Wessels, Jr., presented to Supt. Leroy E. Blackwelder the keys to a recently completed Wessels-Kuck building valued at $50,000. The building completely equipped and furnished, is

Michigan Women Make Quilt for Ohio Home

men of the Church in Immanuel Church, Jackson, Mich., putting finishing touches to quilt they for the Oesterlen Home in Springfield, Ohio. Lad in foreground lent moral support

Thirty-year Record

In Wooster, Ohio, Zion Sunday school awards perfect attendance pins providing the individual doesn't miss more than two Sundays a year. That's why Mrs. Ada Stahl Flory last month completed 30 years of perfect attendance. Once she missed when there was a death in the family; another Sunday, she had the measles, "but (she) accidentally went to Sunday school once when I had the mumps, and another time when I had the whooping cough!"

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the gift of the late Fred Wessels, Sr., and his widow who was present for the dedication. Mr. Wessels of Savannah, founder of the Atlantic Mutual Fire Insurance Company, which began with "$5,000, hard work, and faith in the Lord," conceived the idea of the building and planned practically all of its features himself. Officials of the Home said, "We never anticipate having a finer building than this."

DR. CHARLES E. FRITZ was the preacher at the rededication services at Reformation Church April 1. Extensive decoration to the interior of the church building was done entirely by the members of the congregation.

A CHECK of the register at the door of the Lutheran Service Center in Savannah shows that 50 per cent of the men using the faci ities are Roman Catholic. Many say it their first contact with the Lutheran Churc and they are loud in their praise.

JOHN L. YOST, J

IOWA

Layman Directs Suburban Church

DES MOINES—Walter Kramme, layman c St. John's Church, Des Moines, has bee conducting the Sunday services at Fir Church, West Des Moines, and has bee "packing them in." A member of St. John choir, a former schoolteacher, and now a official of a Des Moines finance compan he began serving the West Des Moines cor gregation this spring after resignation c the Rev. W. J. Buck, who entered the a force chaplaincy. Mr. Kramme has restore the confidence of the members in then selves, and they are eagerly preparing fc the time when someone will be able to giv the field full-time service. The West D Moines folk feel certain that Mr. Kramm "missed his calling."

AT LEAST 22 of the 34 congregations c synod will engage in a special evangelist program between Easter and Pentecost, as result of a recent two-day meeting in D Moines, under direction of the Departme of Evangelism, Board of Social Missions.

THE REV. MARVIN O. LEE, Mason Cit served as preacher for the preaching missic conducted in St. John's Church, Counc Bluffs. Following the preaching services i struction classes were held; Pastors Harris and Eckard report 39 accessions.

The Rev. Lightner A. Swan has resign as pastor of Trinity Church, Burlington, effective April 1, to accept a call to admin trative work in the Lutheran Charities ganization in Detroit, Mich.

ST. JOHN'S CHURCH, Persia, observed t 10th anniversary of organization. Membe recently purchased a new property, whi includes a large home to be used temporari both as a parsonage and a place of worshi

DR. GEORGE ARBAUGH, dean of Augusta College and a member of the Iowa Syno

gain serving as a supply pastor, this time
irst Church, Iowa City. Previously he
served more than a year at Tipton, and
filled the pulpits of many other Lutheran
gregations in the area.

FREDRICK D. BOLDT

MICHIGAN

dsen Is Appointed Synod Secretary

THE REV. FRANK P. MADSEN, pastor of
pe Church, Detroit, has been mamed sec-
ry of the Michigan Synod, succeeding
Rev. Clarence M. Alexander, pastor of
nity Church, Hillsdale, since 1941, who
accepted a call to St. Luke's Church,
erson, Nebr. Pastor Alexander served as
odical secretary for the past five years.

THE REV. MAX B. PINKERT, coming from
Mark's Church, Dubuque, Ia., recently
amed the pastorate of Luther Memorial
urch, Detroit.

THE REV. GLENN W. SACHS, pastor of
deemer Church, Lansing, accepted ap-
intment to the chaplaincy of the state
con, Salem, Ore.

THE REV. VICTOR I. GRUHN, pastor of
vet Church, Detroit, has been called by
Board of Foreign Missions to serve as
sionary in Argentina.

THE REV. WILLIAM ECKERT, pastor of
st Church, South Haven, has been called
serve, in addition to his present charge,
congregation of Bethany (Augustana)
urch at near-by Covert. There is a strong
iment at the latter to unite with the
th Haven congregation.

Cpl. Paul L. Miller, Jr., son of Pastor and Mrs. Paul L. Miller, Sr., Faith, Flat Rock, has been reported missing in action in Korea after a B-29 raid in which he was gunner.

MISS FRANCES DYSINGER, promotion sec-
ry of the ULCA Women's Missionary
iety, completed an itinerary of synod's
gregations Feb. 10 to March 10.

ULCA PRESIDENT FRANKLIN CLARK FRY
the noonday Lenten preacher, March
sponsored by the Detroit Council of
urches at Central Methodist Church, De-
t. Serving in a similar capacity that same

RESOLUTION NO. 23

story of the week

The following resolution and account of action by delegates to the 53rd annual convention of the American Federation of Musicians of the United States and Canada, is reprinted from the February issue of the "International Musician," official journal of the A. F. of M., under the heading:

OFFICIAL PROCEEDINGS
53rd Annual Convention, A. F. of M.,
Houston, Texas

"WHEREAS, God is necessary to the success and the continued success of all things, and the A. F. of M. in convention has never set aside a day of worship to God,

"WHEREAS, Musicians are constantly pointed out and pointed to as ungodly models of sin and all things sinful,

"WHEREAS, The good that is in most of us is never known because our enemies always point out the dope addicts, drunkards and the worst of us as the model and average musician,

"WHEREAS, We need now as never before the good will and support of clergy and laymen to further our aims to help repeal the TAFT-HARTLEY Law and to help elect legislators necessary to our success,

"BE IT RESOLVED, That the A. F. of M. now in Convention, pass the necessary legislation to set aside a Sunday to be known 'nationally' as 'Musicians' Worship Day.' In order that the world will know that the average musician is an upstanding, reliable, sober, God-fearing individual,

"BE IT FURTHER RESOLVED, That the date be set by President Petrillo or his appointees."

THE COMMITTEE having charge of the resolution reported it "unfavorably." The convention was not opposed to the spirit of the resolution, said one official, but "due to the impracticability of carrying it out . . . most members are also church members; it might seem presumptuous on the part of the Federation to pick one day for worship for them."

Northwestern Seminary Choir Completes Tour

Members of the Northwestern Seminary Choir are shown during one of their recent tour concert throughout the Northwest Synod. In the choir roster, seven members are graduates of Thi College, five from Carthage, two from Wittenberg and one from Gettysburg College

week at Jackson was Dr. Armin G. Weng, president of Chicago Seminary.

HAMMA DIVINITY SCHOOL'S 20-voice male a cappella choir gave 11 concerts on its 1951 tour Feb. 25 to March 4. The tour included concerts at Trinity Church, Grand Rapids, and Messiah Church, Detroit.

UNITY CHURCH, Detroit, recently sold its church building at 12th and Atkinson Sts.

TRINITY CHURCH, Ann Arbor, has purchased a $15,000 property at 1101 Granger Street. A six-room dwelling will serve as a parsonage. The present eight-room parsonage will be converted into a parish house.

THE ANNUAL church councilmen's dinner, sponsored by the ULCA Pastors' Association of Greater Detroit was held at Messiah Church, Detroit, and was attended by about 200 councilmen. Principal speaker was Dr. Paul C. Empie, National Lutheran Council executive secretary. WALTER M. BRANDT

NEW JERSEY

Second Annual Synod Meet Planned

JERSEY CITY—Arrangements have been completed for the second convention of the New Jersey Synod, scheduled May 21-23 at St. Andrew's-by-the-Sea, Atlantic City. The sessions will begin with Holy Communio at 2 P.M. on May 21, and will continu through the afternoon of May 23. Dr. Edwi H. Knudten will preside.

Other speakers listed are Pastors Stove Crouthamel, Albert P. Stauderman, and D Charles B. Foelsch. The ordination of sev eral candidates and acceptance of two ne congregations are included on the agenda.

Spring conventions of the three confe ences will take place on consecutive day beginning with the Northern Conferenc session at Holy Trinity Church, Nutley, Apr 17. Central Conference meets the next da and the Southern Conference on April 1

The Northern Conference will have a special interest progress and development c Lutheran welfare throughout the state.

THE REV. DONALD B. BEAL was installe pastor of Advent Church, Cliffside Par March 11. Participants were Dr. Knudte Pastors John H. Wagner and Carl Nagele.

ADVENT CHURCH, East Orange, is worshi ing in a newly refinished building; the mor gage has been reduced to $2,200.

ST. PAUL'S CHURCH, Linden, recently de icated its new pipe organ.

GRACE CHURCH, River Edge, celebrate its 30th anniversary recently.

Rev. William H. Niebanck was in-ed as pastor of St. John's Church, nerford, recently.

Co-ordination of all ULC welfare agencies n the state under a single Lutheran Wel-are Association of New Jersey is close to ecoming a reality. Plans have been ap-roved by all institutions and by the syn-odical Board of Social Missions, and await nly final action by the synod.

Three neighboring Bergen County con-gations became vacant March 31. In ad-on to Pastor Stauderman's resignation St. Paul's, Teaneck, to become an ed-for the ULCA Board of Publication, artures will be felt at Our Saviour rch, Cresskill, and Grace Church, River e.

The Rev. Louis C. Suessmann will leave Cresskill congregation which he has ed since 1944 to become pastor of Resur-ion Church, Daytona Beach, Fla.

The Rev. J. Bruce Weaver leaves River e after a six-year pastorate to accept a to St. Paul's parish, Thomasville, Pa. ing his pastorate the congregation pur-ed a parsonage and added 300 members s rolls. ALBERT P. STAUDERMAN

NORTH CAROLINA

ings Mountain Ground Broken

North Carolina Synod President F. L. rad and Pastor Vance Daniel broke nd Feb. 25 for the new church for Kings ntain (mission) congregation. Three ks later, on March 18, the new mission formally organized. Also participating ae service was the Rev. Hoyle Whitesides *cut page 42*).

R. R. L. Fritz of Hickory is beginning all over again at the age of 82. He and . Fritz recently moved into their new e on Third Street, near Lenoir Rhyne ege. He is ex-president and professor iritus of mathematics at the college, an ll at gardener, a remarkable homespun os pher, a lover of good theological dis-ion, an avid cracker of good jokes, an usiastic citizen and churchman, an au-

CAMPUS

MIDLAND College expects enrollment to drop to a maximum of 250 students next fall; it may fall to 200, according to Business Manager Bernard Beeson. The college currently has 337 full-time students as compared with 437 last year.

WITTENBERG College enrollment has dropped to 978, or 79 less than the final fall-term total. New registrations totaled 52, exactly replacing the 52 seniors who completed graduation requirements at the close of the fall semester. HAMMA Divinity School now has 82 students, compared with 77 who began theological training last fall.

CARTHAGE College has inaugurated a higher cost schedule for students to go into effect this fall. Tuition will remain at $200 a semester, but an extra activity fee has been added; cost of eating at the college cafeteria has been reduced from $10.50 to $9.80 a week, but all dormitory room rents have increased $2 per semester.

WAGNER College freshmen of next fall may graduate in June 1954, thanks to the college's three-semester-a-year plan recently adopted. The summer session has been lengthened to 14 weeks; a student can attend college throughout the year, graduate in three years (less one summer session).

NEWBERRY College's Singers are currently on a week's tour of Georgia and South Carolina.

BALTIMORE Motherhouse's deaconess training school will sponsor the seventh annual Life Service Institute at the school April 27-29. Purpose is to give young women of the ULCA opportunity to become acquainted with various fields of full-time service. Registration fee is $5; girls in the 11th grade and over who are interested in serving the church are eligible. Registrations should be sent to Sister Martha Hansen, 2500 West North Avenue, Baltimore 16, Md., before April 17.

North Carolina Mission

North Carolina Synod President F. L. Conrad breaks ground for the new church for the newest mission congregation at Kings Mountain, N. C. Looking on (left to right) are Pastor Vance Daniel and the Rev. Hoyle Whitesides. The church is to be located in a new residential section of the community

thority on groundhog lore, and an incurable optimist, as proven by the fact that he starts at 82 years of age to begin life all over again in a newly built home.

EIGHT BUILDINGS in the Lutheridge development are expected to be completed soon: six cottages, the dining hall and kitchen, and Efird Hall, which is to be the administration building.

The Planning Council of Lutheridge will offer six Youth Camps this summer: June 17-23—Senior Boys and Girls, ages 15-17. June 24-30—Intermediate Boys and Girls, ages 12-14. July 1-7—Junior Boys and Girls, ages 9-11. July 8-14—Junior Boys and Girls. July 15-21—Intermediate Boys and Girls. July 22-28—Senior Boys and Girls.

THE RADIO COMMISSION of the North Carolina Council of Churches will conduct three regional institutes on "The Church and Radio." Hickory, Greensboro and Raleigh have been selected for workshops to be held the 17th, 18th and 19th of April.

DR. F. EPPLING REINARTZ, ULCA secretary, was guest preacher March 4-8 for t pre-Easter community services held Fayetteville, N. C.

INTERESTING FIGURES will be presented the current meeting of the North Caroli Synod, which holds its 147th annual conve tion at historic St. Paul's Church, Wilmin ton, this week. The synodical treasurer w show $699,390 in receipts, an all-time hig By way of comparison, this amount for 19 shows a percentage increase in 10 years over 932 per cent. In 1940 the synodic treasurer received $75,000. Further cor parison shows that the $699,390 receiv during 1950 almost equals the entire ULC budget in 1920, which amounted $879,024.75.

APRIL 15 has been designated as "Lenc Rhyne College Sunday." Faculty and st dent speakers will speak in many congreg tions of synod. The observance was set b the synod in convention last year and w planned for April, Christian Higher Educ tion month in the church calendar of cause

ROSCOE B. FISHI

OHIO

Eleven Confirmand Rallies Are Hel

COLUMBUS—Young people of synod w were, and will be, confirmed this spring we scheduled to gather at 11 centers on April for annual Confirmand Rallies, sponsor by the synodical committee on Christi education and youth work.

A common theme, "My Father's Bu ness," was presented by pastors and a re resentative of the Ohio Luther League ma a presentation at each rally. Each co firmand was given an opportunity to sign covenant to consider seriously full-time se ice in the church as a life work.

The rallies have been a flourishing cu tom for 10 years in Ohio and bring togeth a major part of the 1,200 confirmands in t 279 congregations.

In Columbus $3 million worth of chur construction is going on with six n churches and nine church additions und way for several faiths.

Y TRINITY CHURCH, meeting in a ter since 1938, is looking toward oc- ancy of a $125,000 building by August . FIRST CHURCH will be enjoying their 0,000 parish house by late summer . . . DAYTON, North Riverdale Church, ded- ed its $90,000 parish house April 1.

T TRINITY CHURCH, Akron, young men help at the altar at services are or- ized in the Emor W. Simon Chapter of Order of St. John Acolytes, named after ormer pastor. Forty-two are members, alumni are now serving in the armed es, one is a member of the church coun- three are regular ushers, 10 are college dents, and one is a candidate for the istry.

At a March 3 service six young men were nitted to the order which "provides ser- ts at the altar responsible for the sym- c lights and to bring young men who e been confirmed into a consciousness he duties and privileges within the work he congregation."

English services were held for the first time Feb. 11 at Lorain-Elyria Church.

A PARSONAGE has been purchased by St. rk's Church, Mansfield.

CALVARY CHURCH, East Cleveland, plans uch-needed building addition which will vide Sunday school classrooms.

SPRINGFIELDERS have enjoyed the musical tributions made by Wittenberg College sic groups. The Hamma Divinity choir g at Fourth Church on March 11 after an nt-day tour in three states, and on March the college a cappella choir gave a con- in the Field House.

ST. JOHN'S CHURCH, Covington, has re- ved gifts of brass candelabra, a complete dren's altar set, and *Common Service oks* from three families.

E. RUDOLPH WALBORN

PENNSYLVANIA

aymen Planning a Lord's Acre

PITTSBURGH—Spring is in the air. The therhood of St. John's Church, Green- e, is planning a Lord's Acre. A field of corn will be sown and the proceeds used for furtherance of the church's work.

ONCE A MONTH a Bible study hour is substituted for the regular sermon at Christ Church, Lawrence Park. This innovation has

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Sunday Service 11:15 A.M.

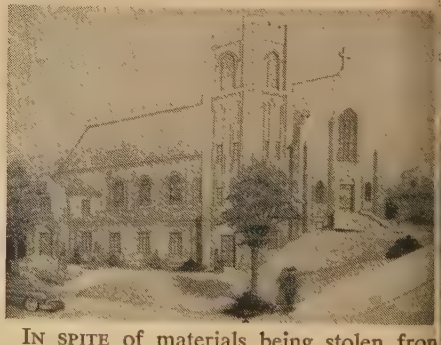
stimulated greater interest and attendance.

A Protestant Preaching Mission in a prison? Yes, a three-day preaching mission was held in the Chapel of the Good Samaritan at Western Penitentiary. General Charles Brandon Booth, son of General Ballington Booth, founder of the Volunteers of America, and his mother known throughout America as "The Prison Mother," and now Commander-in-Chief of that organization, conducted the preaching mission for the inmates. His subjects were "Coming in on a Prayer," "Staying Close to a Faith," and "Going Forth with a Hope."

"MILLIONS take their troubles to church each Sunday . . . many leave them there," is read by thousands of street car riders in the Pittsburgh area. This religious placard h: been sponsored by the Crafton Ministeri Association.

THE SYNODICAL BOARD of American Mi sions, recognizing the need of addition: funds to implement the establishing, expai sion, and strengthening of home missio congregations, is providing Debenture Ce tificates to those congregations, institution and individuals that may desire to inve: their endowment or other funds in the church at 3 per cent interest per annum.

The use of these funds in preference to th commercial loans will provide more flexibl and efficient financing and will increase th spirit of stewardship among the member: The lower rate of interest will permit mis sion congregations to retire their loan sooner, thereby releasing funds earlier s that such can be used in other fields.



IN SPITE of materials being stolen fron the building plot, but returned, city polic being ready to carry away the trusses be cause of blocking the main thoroughfare dur ring rush hours, and a little trouble occurrin between labor unions, Memorial Church East St., Pittsburgh, was dedicated recently Under supervision of Pastor Hugh Warren chief engineer of the synodical board of mis sions, the church was erected for $125,000

LUTHER E. FACKLEF

PENNSYLVANIA

Cooper Delivers Lenten Meditation

SCRANTON—Dr. Charles M. Cooper, fac ulty member of Philadelphia Seminary, wa guest preacher at the Union Lenten service

nsored by the Central City Protestant
rches of Scranton on March 14.

A WOMEN'S MISSIONARY SOCIETY and a
otherhood have recently been organized in
nity Church, Clarks Summit.

OUTSTANDING church organists of Scran-
presented a series of organ recitals at
midweek Lenten services of St. Peter's
urch, Scranton.

ST. PAUL'S CHURCH is celebrating the liq-
ation of its indebtedness. Next project is
renovation of the church basement.

THE BROTHERHOOD of St. John's Church,
anton, has for its 1951 theme, "The Men
the Church in Action." Monthly topics
lude "The Men of the Church and the
r East Crisis—the War Attitude—Politics
Money—Youth."

THE ANNUAL three-hour service of the Lu-
ran churches of the Wilkes-Barre area
s held in Messiah Church, Wilkes-Barre,
Good Friday. Dr. Carl C. Rasmussen of
ttysburg Seminary was the speaker.

Clothing drives for Lutheran World Relief
are being conducted by the churches of the
Scranton and Wilkes-Barre areas.

THE MUHLENBERG COLLEGE Chapel Choir
ll present a concert in St. John's Church,
anton, April 15, sponsored by the Lu-

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theran Co-operative of Scranton and vicinity.

ST. PAUL'S CHURCH, Shavertown, is making extensive renovations which are the first unit of a complete renovation program.

RENOVATION of the church windows of St. Peter's Church has been completed. A processional cross and ciborium were recently dedicated by the Rev. George W. Fritch, Jr., pastor.

OVER 200 men and boys attended the Father-Son banquet of the Brotherhood of Holy Trinity Church, Kingston. Speaker was Pastor Robert M. Lamparter.

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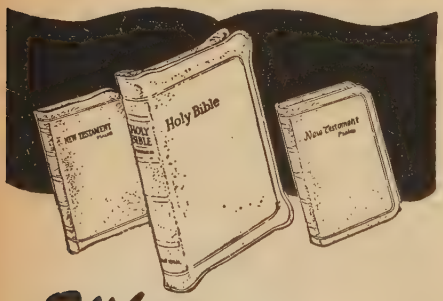

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TRINITY CHURCH, Mildred, recently completed the remodeling of its chancel.

MISS FRANCES DYSINGER, secretary for promotion of the ULCA Women's Missionary Society, will address the Women's Missionary Societies of the upper area of the Wilkes-Barre Conference at a meeting in St. John's Church, Scranton, April 22.

WILLIAM O. MOYER

PENNSYLVANIA

Pastor Named Head of Choral Group

WILLIAMSPORT—The Susquehanna Valley Choral Society has elected the Rev. Charles W. Aurand as guest conductor for the 1951-52 season. Pastor Aurand, a former minister of music, is pastor of Grace Lutheran Church, Sunbury.

THE PARSONAGE of Zion Church, Kratzerville, was damaged by fire Feb. 9. After extinguishing the fire, the firemen left, only to be recalled when another blaze threatened to destroy the church.

TRINITY CHURCH, Sunbury, has been busy with plans for erecting a Sunday school building and renovating the church. The low bid for this work is $99,000. A few days after this bid had been received, fire broke out in the church, damaging it to the extent of $20,000.

THE SHAMOKIN-SUNBURY area Luther Leagues held a rally in Trinity Church, Shamokin, at the beginning of the Lenten season. Frederick Shipman of Shamokin was elected president.

A new congregation was recently organized at St. Mark's Church, Dormanstown. This organization marked the rebirth of the congregation formed in 1881. For more than 25 years there has been no pastoral care of this congregation. The new congregation will be cared for by the Rev. Carl E. Yost, pastor of the McClure parish, and by Dr. Paul H. Stahl, pastor of the Yeagertown-Alfarata parish. At the reorganization service 38 charter members were received.

EMMANUEL CHURCH, Middleburg, held a reception for their new pastor, the Rev. James Shannon, and family.

CAMP SUSQUEHANNA, located on the campus of Susquehanna University, will open June 17 for Senior boys and girls, and on June 24 for Junior boys and girls.

OF THE 11,000 STUDENTS at Penn State 132 listed the Lutheran Church as their preference. The new Lutheran Student House provides an inspiring meeting place for the students. Campus Pastor E. E. Porte directs several Bible study courses, confirmation classes, a weekly Matin Service at 7, a monthly service for the inmates Rockview Penitentiary, and a weekly social period. PAUL W. DE LAUTER

WISCONSIN

Senate Gets Released Time Bill

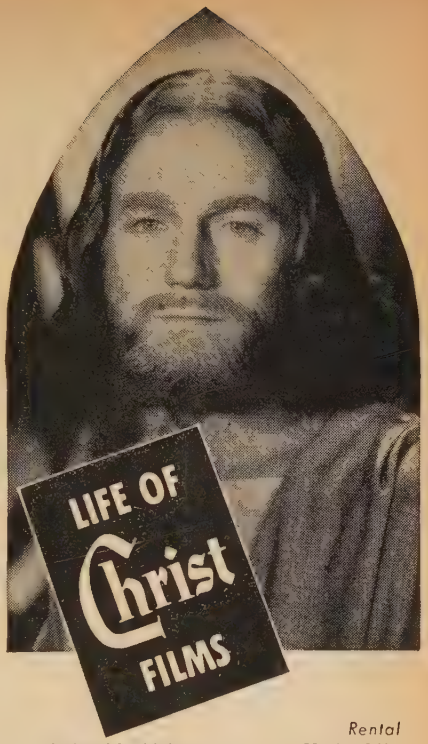
A BILL HAS BEEN presented in the Wisconsin Senate to permit school children to be released for religious instruction. "Every public school teacher shall, when the board so determines and directs, suspend classes for a period not exceeding 180 minutes on not more than one day in any week, to enable pupils to attend religious instruction; such instruction to be conducted and maintained in a place other than a public school building, and in no event, in whole or in part, at public expense."

The Attorney-General's opinion states, "There is no Wisconsin statute which specifically authorizes or prohibits local school boards from releasing pupils during school hours for the purpose of receiving religious instruction either in or outside the school."

AFTER 21 YEARS at St. John's, Oshkosh, Pastor E. R. Wicklund will leave May 1, to begin work at St. Andrew's, Mahtomedi, Minn.

STUDENT EMERSON JURY has been called by the Board of Foreign Missions to establish a new mission in Appleton.

PROF. JERALD BRAUER, member of the faculty of Chicago Divinity School, was ordained in Our Saviour's Church, Fond du Lac, on Feb. 28. Officiating were Pastors R. Kraemer, P. H. Roth, B. J. Stecker and H. C. Peterson. Dr. Brauer has been called by the United Lutheran Social Mission So-



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Calling of Matthew	28 min. $8
Simon Peter	32 min. $8
Who Is My Neighbor	30 min. $8
Prodical Son	24 min. $6
Man of Faith	21 min. $6
Unfaithful Servant	20 min. $6
Jairus' Daughter	28 min. $8
Woman to Remember	28 min. $8
Rich Young Ruler	28 min. $8
No Greater Power	24 min. $6
Blind Beggar of Jerusalem	27 min. $8
A Certain Nobleman	24 min. $6
Journey into Faith	30 min. $8**

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**$12 during December

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ciety of Illinois and will serve part time in institutional visitation.

Synod of the Northwest will meet May 15-17 at Holy Communion Church, Racine. Previously announced dates were May 22-24.

WISCONSIN PASTORS have also been alerted to a bill before the State Senate which would provide transportation for children attending parochial school. Parents of such children would meet this expense. It will be opposed on the grounds of "separation of church and state." Several Lutheran pastors will serve on the directing committee to defeat the bill.

WHEN PASTORS of all denominations met April 3-4 in Madison for the fifth annual Pastors' Conference, two Lutherans were on the program: the Rev. Reuben Youngdahl, Minneapolis, and the Rev. E. W. Mueller director, Rural Life program of the NLC.

THE REV. KARL W. BROCKHAUS has been installed pastor of Advent Church, Cedarburg; the REV. KARLTON WAGNER as assistant pastor at Lake Park Church, Milwaukee.

Pine Lake Camp Board has announced the following schedule: July 1-7—Family Week. July 8-14—Board of Social Missions. July 15-21—4-H Groups. July 22-28—Women of the Church. July 29-Aug. 11—Junior High boys and girls. Aug. 12-25—Senior High boys and girls. Aug. 26-Sept. 1—Post High Youth and Sunday School Workers. Sept. 1-3—Family Camp. Sept. 7-9—Men's Retreat.

CHURCHES WITHOUT PASTORS are Mt. Olive, Mukwanago; First, Sheboygan; Calvary, Two Rivers; Resurrection, Green Bay.

KENNETH WIEG, Northwestern Seminary, has accepted a call to become director of Youth Activities and Religious Education at Luther Memorial Church, Madison.

NATIVITY CHURCH, Milwaukee, dedicated a new parsonage in February.

AS A MARK of sustaining interest in the missionary "son of the congregation" the Rev. Wilbur Wicklund, the missionary societies of St. John's, Oshkosh, have contributed $1,677 for the Girls' Hostel at Yeleshwaram, India, where he is stationed.

CHARLES A. PULS

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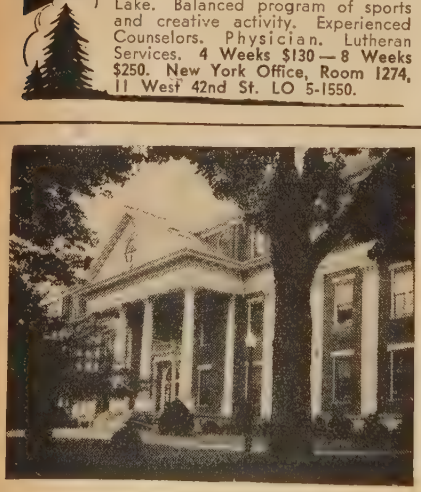

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ULC CALENDAR

APRIL

7. WMS Congress, Maryland Synod. Salem Church, Catonsville
13-16. WMS Convention, Kansas Synod. Trinity Church, Hays
14-15. Brotherhood Convention, Texas Synod. Trinity Church, Victoria
16-19. Kansas Synod. Bethlehem Church, Wakeeney
22. Brotherhood Convention, Northwest Synod. St. Luke Church, Waukesha, Wis.

MAY

1-2. Kentucky-Tennessee Synod. Memorial Church, Nashville, Tenn.
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In conclusion . . . . . .

A LONG TIME AGO the Syrians waged war against the Jews. The Jews would not fight on the Sabbath. So that was the day the Syrians attacked one of their armies and destroyed it.

Then the Jews said, "Whoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we all die, as our brethren who were murdered."

The Jews had been pacifists one day out of seven. But they discovered that their pacifism would cost them their little kingdom.

We Christians of America are facing a similar hard decision. We don't like conscription and forced military service. We hate war. But we have seen the light of freedom snuffed out in a dozen countries since 1945, and we were powerless to prevent it.

Now we are engaged in a rough and confused effort to prevent it in one more country, Korea. The idea was that somewhere in the world a line had to be drawn, and aggression turned back.

OUR MILITARY PEOPLE tell us the United States must have an army of four million, and must mobilize much of its industry to produce war supplies. And we are so eager for enduring peace that we shall probably agree with them, believing this sort of defensive strength may insure a truce throughout the world.

It would be a bitter betrayal if what these military men have in mind is to build up armies they think could defeat the Russians, and then get involved in war quickly to have it over with. No military victories will bring enduring peace. Armed forces can only be a deterrent to restrain aggression while the painfully slow processes of statesmanship work to bring understanding an agreement among nations.

IN THIS WEEK'S LUTHERAN are thre articles presenting various points of vie on conscription. The writers agree i their ardent desire for peace. There ar differences of opinion among Christian regarding how peace may be secured.

I myself have no idea whether a con script army and compulsory military serv ice are necessary. I don't have enough in side information about the world situa tion or enough knowledge of military af fairs to form a clear opinion. I intensely dislike the draft, but still more I dislike the slavery of men's souls which has been extended over a third of the world.

Regardless of lack of information, it seems to me that we must register a clear verdict on the basic question before us. We are willing to consent to the draft if it is not to be an instrument to bully and browbeat the nations of the world into heeding American opinion. The United States must commit itself deeply to act in international affairs according to the majority opinion of the free nations.

Our purpose is peace, not war. We do not believe war is a shortcut to peace.

We refuse to consider only our own national safety when the safety of other nations is in danger. But we are eager to be supremely sure that the danger is not a scarecrow posted along the fence by folks who are afraid of social change.

We Americans have no monopoly of the world's wisdom or virtue. Investigations made by the Kefauver Committee seem to indicate that we are painfully short of both. If we can confess our own sins as we take arms against the sins of others, we may pull through.

—ELSON RUFF

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